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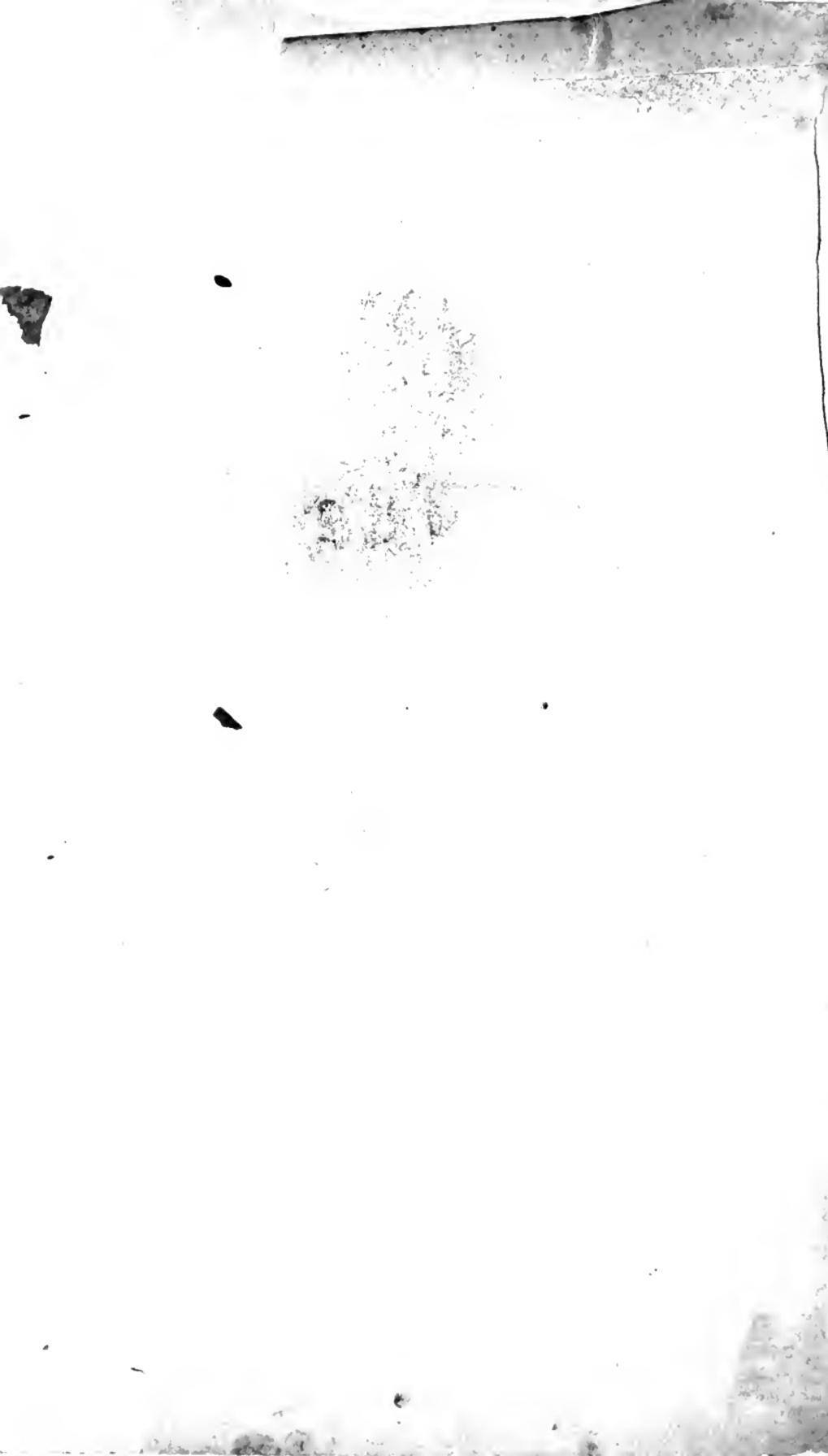
PRINCETON, N. J.

PRESENTED BY

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Division SCC

Section 1675







A

VINDICATION
OF THE
SCRIPTURE-DOCTRINE
OF
ORIGINAL SIN,
FROM

Mr. TAYLOR's free and candid
EXAMINATION of it.

Φάσκοντες εἶναι σοφοί, ἐμαρτάθησαν.

Rom. i. 22.

To which are added,

Several DISCOURSES relative to the
same SUBJECT.

By the Revd. Mr. SAMUEL HEBDEN.

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T H E

P R E F A C E.

TH E following Sheets pretend to no more than a Vindication of the Scripture-Doctrine of Original Sin, from Mr. *Taylor's* Misrepresentations of it, and his Objections against it ; and a Vindication of several Texts of Scripture, in which this Doctrine is contained, from the forced and unnatural Senses which, the Author apprehends, Mr. *Taylor* hath put upon them, in favour of his own Scheme. No further Explication and Proof of this Doctrine is here attempted, than what was necessary to these Purposes. The Writer most sincerely joins with Mr. *Taylor's* hearty *Wish*, in his Preface, *That we may all study the Scriptures impartially, peaceably, and in the Spirit of Love.* It is hoped nothing will be found contrary to that Spirit in the ensuing Pages. Mr *Taylor* would have us *freely use our own Judgment, without any Regard to his.* And he declarereth, *If we are led into any Error, by an implicit Faith in what he^r faith, we ourselves shall be accountable for it.* This Book is writ with a sincere Intention and Desire, that none may be accountable for any such Error. If any Sentences should be thought too severe, the Writer hopes the candid Reader will consider how difficult it is to read over a Book, wrote with so much Spirit and Warmth as that which this remarks upon, without, now and then, catching a little of the

Author's Fire. He presumes, therefore, that the Admirers of Mr. *Taylor's* Book cannot justly find Fault with this Performance, on that Account: He is rather apprehensive of the Censures of some others, who, perhaps, will not find their Indignation at Mr. *Taylor's* Book sufficiently express'd in this. But, however that be, he is sure, that he *bath honestly endeavoured to set things in a just Light*, without aiming at gratifying any Party; and therefore hopes he shall escape the severe Censures of all true Lovers of Truth, and of the Word of God. He is of Opinion with *Solomon*, that *only by Pride cometh Contention*; and that if we all studied the Scriptures with a more humble Mind, we should study them more impartially and peaceably; we should then form our Notions by the plain express Words of divine Revelation; and not labour to twist and distort the sacred Words and Phrases into a Compliance with our own preconceived Schemes: And then would all our Opinions be more consistent with Truth, and with one another, and *our Love would abound more and more in Knowledge and in all Judgment*.

A

VINDICATION OF THE SCRIPTURE-DOCTRINE OF ORIGINAL SIN,

From Mr. TAYLOR's free and candid
Examination of it.

PART I.

FREE and *candid* are very good Words, and Freedom and Candour are excellent Things, to mix with all our Enquiries after Truth, and in all our Controversies, especially about Matters of Religion. 'Tis pity such good Words should ever be abused ; and it raises a just Indignation when, at any time, we see them put for Bigotry and Prejudice, for Ignorance, Wrath, and Effrontery. What they really stand for in the Title Page of the Performance now under Consideration, will appear from the Contents of it. The Doctrine here proposed to our *free and candid Examination*, is *The Scripture Doctrine of Original Sin*. The Author styles himself *a Minister of the Gospel*, and assures us *he has made the Revelation of God alone the Rule of his Judgment* ; and also that *he has laid out a good deal of Pains upon the Scriptures, with a particular Eye to this Point*. These are inviting Considerations to attend the Progress and Result of his Enquiries about this Matter. One cannot but read him with Candour ; or if there be any Danger of a Bias from Prejudice, it must needs be in favour of his

Scheme, which so apparently tends to flatter our natural Vanity, and to give us a good Conceit of ourselves. No Man, surely, can be prejudiced against his own Nature ; Men are generally rather apt to be over charitable to themselves. If this Author then can satisfy us, that the Notion of Original Sin which has so long and so generally prevailed in the World, is nothing but a vulgar Error ; That we have no Reason to be *sorry*, or *dread the Wrath of God, for Adam's Sin*^a ; that we derive nothing but *Benefits* from it^b ; that we are *born into the World under the Smiles of Heaven*, without any *moral Corruption, or Propensity to Sin* in our Nature^c. That we are made in the same Image of God that *Adam was*^d, and that to talk of our wanting that Righteousness in which *Adam was created, is to talk of nothing we want*^e. It is brave good News ; and if he can but prove it is true, so that we may safely venture our Souls upon it, we must needs hold ourselves very much obliged to him ; and we will promise to transfer much of our thankful Regard from Christ, (whom we have ignorantly, it seems, looked upon as our Redeemer, and Saviour from the manifold Ruins of the Fall,) to this worthy Minister of the Gospel. He offers to *lead us by the Hand* in this important Enquiry ; and I rejoice that I can set out with him in perfect Harmony, when he says, *Page 2*, that all *Truth, necessary to Salvation, is revealed in the holy Scriptures ; and the Scriptures, not the Opinions of Men, no not of good Men, no not of many learned and good Men, are the Rule of our Faith.*----*But it is the Word and Revelation of God alone upon which my Faith is founded.* Let us then, by all means, *open the Bible, as our Author advises, and keep a strict Eye upon it, as we go along.*

This Writer finds but five Places, in all the Bible, where the Consequences of the first Sin are certainly and plainly spoke of. However, as he well adds, the Bible is open to every Body ; and there, I make no doubt, but any unprejudiced Reader will find a great many Places more, in which the first Sin is certainly and plainly referred to, and the Consequences of it certainly and plainly described ; but if Mr. T. will not allow that to be certainly and plainly speaking of them, I will not wrangle for a Phrase, nor dispute about Words. He shall lead me by the Hand in his own Way ; and dispose the many Places of Scripture, that speak of Original Sin, into what Classes he pleases.

The first Place then is *Gen. ii. 17.* where God threatens *Adam* with Death, in Case of his eating the forbidden Fruit. Upon which, though here is not a Word said relating to *Adam's Posterity*, yet, our Author justly observes, if the Sentence had

been

^a Page 14. ^b P. 21. ^c P. 254, 184, 185, ^d P. 175 ^e P. 179.

been immediately executed upon him, *all his Posterity must*, in course, *have been extin&t with him*, p. 8. and so deprived, even of an Existence, which otherwise was designed them. Methinks this looks something like *Adam's* being constituted the foederal Head of all his Posterity, that their Existence, or Nonexistence, is made to depend, (by the Original Law, or Covenant, which God gave to *Adam*,) on his personal Obedience, or Disobedience, to it.

The second Place of Scripture, which speaks certainly and plainly of the Consequence of the first Sin, is *Gen.* iii. 7---25. which gives an Account of the Fear and Shame that seized our first Parents, immediately upon their Transgression; their endeavouring to fly from the Presence of God; the judicial Sentence which God pronounced upon *Adam*, and *Eve*, and the *Serpent*; and the Expulsion of our first Parents out of Paradice, and from the Tree of Life. Upon this Passage Mr. T. discants largely, for several Pages; but, as a great Part of what he there offers, is quite besides the Purpose of the Argument in Debate, I shall only take Notice of his Remarks and Reflections upon it. He observes, that *for any thing that appears in the Text, the evil Action which Adam and Eve committed was personal; and that, setting aside the Tempter, no body committed that sinful Act of Disobedience but they themselves*: This, he faith, is manifest, p. 13. And if all his Observations were but as manifest as this is, his Book would then be indeed, what I am told it is boasted to be, *viz.* an unanswerable Performance. Who ever said, or thought, that the sinful Act of our first Parents Disobedience was any body's Act but their own; or that any of their Posterity, actually and personally, committed that Sin; that is, *eat the forbidden Fruit*? If our Author means this wonderful Observation, in opposition to the Imputation of the Guilt of *Adam's* Sin to his Posterity, it is as manifest, as even this his Observation is, that he does not at all understand the Doctrine which he has undertaken to write against. He should have known, before he wrote on this Subject, that *actual personal Sin*, and *imputed Guilt*, are quite two Things, which yet he perpetually confounds, or makes them to be the same, throughout his Book: Thus, in the Passage now before me, from the evil Actions being personal, which our first Parents committed, and done only by them, he argues, *so must also the real Guilt be personal, and belong only to themselves*. Where, if by *real Guilt* he means *personal Guilt*, as distinguished from *imputed Guilt*, I do not know, nor suspect, that any body believes otherwise: But if he means, (as one should rather guess from what follows) that, because they only committed the sinful Action, therefore the penal Effects of it could extend to none but themselves; or,

which is the same thing, that the Guilt of it, or an Obligation to suffer Punishment for it, could not, in Justice and Equity, be imputed to, or laid on, their Posterity. I shall take the Liberty to deny the Consequence, notwithstanding our Author has so abundantly proved it, by many repeated Assertions. He tells us, indeed, that *no other could, in the Eye of Justice and Equity be punishable for that Transgression, which was their (viz. our first Parents) own Act and Deed, and not the Act and Deed of any other Man, or Woman, in the World.* And in the next Page he says, *no other could be sorry for a thing in which they had no hand, which was done before they had a Being.* Now if there be any thing in this Argument, viz. that Adam's Posterity could not, in the Eye of Justice and Equity, be punishable for his Transgression, because it was his personal Act, and not theirs; I conceive it must prove universally, that it is unjust and unequitable to punish the Children and Posterity of any Man, for his personal Crimes, which *they* had no hand in committing, and which it may be were committed before they had a Being: and yet, most certain it is, that God has, in other Cases, actually punished the Crimes of Parents upon their Children and Posterity, and sometimes to far distant Generations. Nay, and such an Imputation of the Guilt of one Man's Crime, or an Obligation to suffer Punishment for it, upon his Children appears, in fact, to be agreeable to the Reason of Mankind, and to the approved Rules of Justice and Equity in all civilized Nations. Thus *Canaan*, the Son of *Ham*, is cursed with Slavery for his Father's Crime, and the Punishment is entail'd on his Posterity after him, Gen. ix. 25, 27. *Noah* pronounced that Curse under a prophetic Afflatus, and God confirm'd it by his Providence. And thus not only the Wives and Sons, but the little Children of *Corah*, *Dathan*, and *Abiram*, who cannot be supposed to have had any hand in their Fathers actual Rebellion, are yet made to share in that exemplary Punishment which was inflicted upon them by the immediate Hand of God, Numb. xvi. 27, 33. And when *Joshua*, and all *Israel*, had stoned *Achan*'s whole Family, and burned them with Fire, for *Achan*'s single Crime, we read, that upon this, the *Lord turned from the Fierceness of his Anger*; which shews his Approbation of what was done, Josh. vii. 25, 26. Again the Punishment of *Gehazi*'s personal Sins of Covetousness and Falshood is laid upon his Seed for ever, 2 Kings v. 27. Now will Mr. T. say, that the Posterity of *Ham* and of *Gehazi*, and the Children of *Corah*, and of *Achan* could not, in the Eye of Justice and Equity, be punishable for the Crimes of their Fathers, which they (their Children) had not personally committed, and which they could not possibly help? Will he be bold to say that, in these Cases, the Judge of all

all the Earth did not do right? Yet so much his Argument must prove, if it proves any Thing: and then might not his Terms of *highly prophane and impious*, which he so candidly applies, by Consequence, to the Doctrine of the Imputation of the Guilt of *Adam's Sin* to his Posterity, p. 14. be justly retorted on his own Argument? Could not the Wives and Children of *Corah* and of *Achan* be sorry, for what their Husbands and Fathers had done? And could not the Posterity of *Ham*, and the Seed of *Gehazi*, be sorry for their Fathers Crimes, which had entail'd *Slavery* on the one, and *Leprosy* on the other? No doubt but they could be sorry, and were sorry: and if Mr. T. is not sorry that our first Parents sinned against God, and brought such wide, and lasting Ruin upon the World, I am very sorry for it. Or, whatever our Author will please to make of these Old Testament Stories, I hope he will pay some Regard to the modern improved Wisdom of Mankind. Has he never then heard, that the Children of any Nobleman were punished with the Loss of Estate, and of Titles, and Honours, which formerly belonged to the Family, for their Fathers Treason? or, it may be, it was the treasonable Act of their Great Grand-father, which he committed before they had a Being. And have they no Cause to be sorry for what their Father or their Grandfather did, and for which they are suffering Beggary and Disgrace to this Day? Even the *Heralds*, who are Gentlemen of nice Honour, have their *Abatements* in Coats of Arms, belonging to particular Families, which denote some dishonourable Action, or Stain in the Character of some remote Ancestor; and the Descendants are still obliged to bear the Disgrace of it. In short, this Author's Assertion, that *none can, in the Eye of Justice and Equity, be punishable for a Transgression that was not his own Act and Deed*, nor has any Reason to be sorry for it, flies most directly in the Face, not only of the Justice and Equity of God, but of the common Sense and Reason of all Mankind.

Now if it were just and equitable, that Children should bear the Punishment of their Fathers Crimes, in *all* or in *any*, of the forementioned Cases, our Author's so often repeated Argument against the Guilt of *Adam's* first Sin being imputed to his Posterity, viz. because *he*, and not *they*, committed the sinful Act, must needs be good for nothing. Facts are stubborn Things, which will yield and buckle to no Arguments whatever. And, if these Facts are true, it is as certainly true, as that the *Judge of all the Earth doth right*, that, though no Man can be conscious of his having committed a Crime, which not he, but another Person committed, and though there can be no Consciousness of personal Guilt, but upon personal Transgression; yet it is not, in all Cases, unjust and inequitable to impute the Guilt

Guilt of one Man's Sin, or the Obligation to suffer Punishment for it, to another Person. It is not always unjust to punish Children for the Sins of their Parents ; for this is no more than what God has actually done, very often, and what he does in the Course of his Providence every Day ; and it is what the wisest and most civilized Nations upon Earth continually practise. And why then should it be thought unjust and inequitable, for God so to impute the Sin of *Adam* to all his Posterity, as to inflict some Punishment upon them for it ? If the Reader desires to be further satisfied of the Reasonableness and Equity of this divine Procedure, I would refer him to a late Book, *viz.* *The Ruin and Recovery of Mankind*, in which, I believe, he will find the most easy, rational, and scriptural account of the Doctrine of Original Sin that has yet been published.

After all that Mr. T. has said, to prove that the Guilt of our first Parents Sin belonged wholly to themselves, and that we, their Posterity, have nothing to do with it, nor any Reason to be sorry for it ; he cannot but be sensible of one notorious Fact, too glaring to be denied, that looks with a very malignant Aspect on his Scheme and Argument, *viz.* *That all Adam's Posterity are, in fact, subjected to the same Afflictions and Mortality here, by Sentence inflicted upon our first Parents ; and they descend to us in Consequence of their Transgression*, p. 20. But yet our Author is very positive, that *these are not inflicted upon us as Punishments for their Sin, we may suffer for that Sin and actually do suffer for it ; but we are not punished for their Sin, because we are not guilty of it*, p. 21. If Mr. T. would have reasoned upon Fact, instead of indeavouring to make Facts buckle to his Scheme, the Argument would naturally have stood thus ; We do, in fact, suffer for *Adam's* Sin, and that too by Sentence inflicted on our first Parents, we suffer the same Mortality and Death which God punished them with, in consequence of their Transgression, therefore we are, some Way, and in some Sense, guilty of their Sin ; for *the Judge of all the Earth doth right*, and, therefore, will not make a Person suffer for a Sin which he is in no Sense guilty of. I would ask here, What is Guilt, but an Obligation to suffer Punishment for Sin ? Now since we suffer the same penal Evil, *viz.* Death which God threatened to, and inflicted upon *Adam*, for his Sin ; and since, it is allowed, we suffer this for *Adam's* Sin, and since also we are obliged to undergo this Suffering by the Sentence of God, who has appointed unto all Men once to die, because *Adam* sinned ; is not the Conclusion then most plain and evident ? Therefore we are all some Way guilty of *Adam's* Sin. But our Author has a quaint Conceit to help in this pressing Difficulty, *viz.* that the Sufferings, Afflictions, Mortality, and Death, which came upon *Adam*, and which come upon us, for his Sin, are not

not inflicted under the Notion of a *Curse*, but they are given as *Benefits* to Mankind. As to our first Parents, he observes, that although (in the Sentence which God pronounced upon them) they are manifestly subjected to Sorrow, Labour, and Death ; yet these are not inflicted under the Notion of a *Curse*, p. 19. This Gentleman should, by all means, have told us what a Curse is, or, rather, in what new Sense he understands that Word ; for without the help of some new Meaning, I suspect no Mortal will be able to distinguish betwixt a Curse, and those Punishments which God inflicted on our first Parents for their Sin. It is observable, he tells us, that the Spirit of God wholly abstains from the Use of that Word, viz. Curse, even with regard to their outward Condition ; and much more with regard to their Souls. But, on the contrary, it is observable, the Sentence on Adam begins with *Cursed is the Ground for thy Sake, Thorns and Thistles shall it bring forth to thee.* And if this Curse does not relate to Adam's outward Condition, what does it relate to ? In what Sense could the Ground be cursed, which had neither sinned, nor was capable of being punished, but only in regard to Adam's outward Condition ? It was Part of the Curse upon him, that the Ground was now made less fruitful than before : so that it would require his painful Labour to till and cultivate it. Thus the Jews are threatned, in case of their Disobedience, *cursed shall be the Fruit of thy Land, the Increase of thy Kine, and the Flocks of thy Sheep*, Deut. xxviii. 19. Did any Body ever conceit that this Curse was threatned merely to the Fields, the Corn, and the Cattle, and not at all to the Proprietors and Owners of them. A Line in Milton, if our Author had read it, might have prevented this egregious Blunder ; where the true State and Meaning of the Curse upon the Ground is expressed with beautiful Propriety.

“ ————— On me the Curse alope
 “ Glanc'd on the Ground : With Labour I must earn
 “ My Bread. —————

As to US the Posterity of Adam, our Author will have the Afflictions and Death which we suffer, in consequence of his Sin, to be Benefits and Blessings to us, instead of Evils and Curses. So that it seems instead of being punished for the Sin of our first Parents, we are graciously rewarded, and blessed for it. This is turning the Tables to purpose. But though the Scripture represents the sanctified Afflictions of good Men, as Means of their spiritual Improvement ; these Things shall turn to their Salvation through the Supply of the Spirit of Jesus Christ, Phil. i. 19. And so the original Curse is converted into a Blessing to God's peculiar People ; yet Mr. T. will find it hard to shew how tempo-

ral Afflictions, Sufferings, and Death, are Benefits to Men in the general ; or even to the bigger Part of Mankind ; which, if there be any Thing in his Argument, they must be.

Another Text of Scripture, in which our Author allows the Consequences of Adam's Sin are directly spoke of, is, *1 Cor. xv. 21, 22.* *For since by Man came Death, by Man also came the Resurrection of the Dead.* *For as in Adam all die, even so in Christ shall all be made alive :* Upon which Mr. T. observes very truly, that the Apostle here speaks, manifestly, of that Resurrection of Christians, which is opposed to sleeping in Christ, or being dead, in a State of Relation to Christ ; of that Resurrection, of which Christ's rising from the Dead, on the third Day, was the first Fruits, the Pledge and Pattern. But to me, it does, by no Means appear, equally clear and indisputable, from this Text, that in Christ all that die in Adam are made alive, for then, how comes the Apostle to make, them that sleep in Jesus, to be the peculiar Description and Privilege of the dead Saints ? even those whom God will bring with him, *1 Thess. iv. 14.* and by which they are distinguished from those others, concerning whom there is no Hope, ver. 13. And elsewhere I find Christ called the *first born from the Dead*, in relation to his Body the Church, *Col. i. 18.* but no where, that I remember, in all the Scripture is the Resurrection of Christ represented as the First-fruits, the Pledge, and Pattern of the Resurrection of all Mankind. It is not so very certain, as this Writer would have us think, that all who shall be raised by Christ's Power, shall be made alive in Christ, according to the true Scripture-meaning of that Phrase. The Truth is, that in this *1 Cor. xv.* the Apostle is speaking of the Resurrection of the Saints only. He treats here of the Resurrection, under the Notion of a Privilege ; he describes the Resurrection-Bodies as vastly improved, as being raised in Incorruption and Power, and Glory. Now, does any one suppose that the Resurrection will be a Privilege to the ungodly ; and that this Description of the Resurrection-Bodies will, in any tolerable Sense, agree to the raised Bodies of wicked Men ? If Mr. T. will please to open his Bible, and keep a strict Eye upon the whole Context, he will see it is quite undenialble, that the Apostle is here speaking of the Resurrection of true Believers in Christ ; and that he confines his whole Discourse to their Case, and to theirs only : for the Persons of whom, and of whose Resurrection, he is here speaking, are such as are fallen asleep in Christ, ver. 18. they are those who have Hope in Christ, ver. 19. and of whose Resurrection the Resurrection of Christ was the First-fruits, which supposes their relation to him, as a Redeemer and Saviour, ver. 20. As to the Wicked and Unbelievers,

lievers, the Apostle does not at all consider their Case in this Argument. *From this Place, therefore, we cannot conclude that Christ will deliver all Mankind from Death, which is the Consequence of Adam's first Sin, whatever that Death be.* For what the Apostle here asserts is only, that as all those Persons, of whom he is now speaking, *die in Adam*, as well as other Men, so they shall all be *made alive in Christ*. Behold here the Mischief of Mens contenting themselves with Scraps and single Sentences of Scripture, which in Sound may seem to mean one Thing, but really have, taken with what goes before, and what follows after, a quite different Signification; which, as Mr. T. very justly observes, p. 3. is a very fallacious Way of proving Things from Scripture.

We come now to that, which, in our Author's Apprehension. is the most difficult Place of Scripture, that speaks of this Point, viz. Rom. v. 12 ---- 19. and a most difficult Place indeed it is, to be in any tolerable Sense reconciled with his darling Scheme; but otherwise I can see no great Difficulty in it.

The Apostle having treated in the preceding Chapters of the Cause and Manner of the Sinner's Justification before God, viz. through the Righteousness of Christ, and by Faith in his Blood; and having spoke of several of the good Fruits and Consequences, of Justification, in the former Part of this fifth Chapter; he proceeds, in the Verses before us, further to illustrate this Point of Justification and Salvation by Christ, by comparing it with, or rather setting it in Opposition to, the Cause and Manner of our Ruin by the Sin of our first Parents, as Opposites will often illustrate one another. And here any unprejudiced Reader will see that the Apostle compares *Adam* and *Christ* as two federal Heads; and shews how what we lost in one, is restored by the other, and that with abundant Advantage. He makes *Adam* to be a Figure, or Type, of *Christ*, ver. 14. and he shews the Similitude, or Resemblance, betwixt them; not, indeed, in respect to any thing that was merely personal to either of them, but with respect to such Things, as by, and from them, redound to others. He plainly considers them both as public Persons, political Heads, and federal Representatives, the One of all his natural Descendants, the Other of all his spiritual Seed: or, agreeably to the Distinction which the Apostle had laid down before, the One, even *Adam*, of the whole World of Mankind, who are all become guilty before God; and the Other, even *Christ*, of all those who obtain the Righteousness of God, which is by Faith of Jesus Christ unto all, and upon all them that believe, Chap. iii. 19, 22.

I most

I most heartily approve of our Author's Advice here, *that we should keep our Eye strictly upon the Text, as it lieth in the Bible.* And, by the way, I am very well satisfied, that the stricter Eye we keep on the Bible, the less shall we be in Danger of falling in with his Scheme. Let us now attend strictly to this Text as it lieth in the Bible, and see what we can make of this difficult Place, this seemingly obscure Paragraph. I am in great Hopes, if we do not suffer ourselves to be blinded by Prejudice, in favour of any preconceived Scheme, it may not seem quite so obscure as this Author intimates ; nor shall we need so much Labour of Criticism to make it intelligible, as he hath bestowed upon it.

Concerning the Consequence of *Adam's Sin* upon his Posterity, we have here the following Particulars :

I. That *by one Man Sin entered into the World*, viz. into the World of Mankind : which will naturally lead us to conceive, that the whole World is, some Way, affected with, and concerned in, *Adam's Sin* ; and this, indeed, is evident, because,

II. Death, which is the Wages of Sin, and which was the very Punishment that God threatened to *Adam's first Transgression*, is actually inflicted on all Mankind ; *Sin entered into the World, and Death by Sin, and so Death passed upon all Men*, ver. 12. Upon which it is asserted in the next Words,

III. That all have sinned, *so Death passed upon all Men, for that all have sinned*. It seems then that all Men are deemed Sinners, or, as having sinned, in the Eye of God, on account of that one Sin, of which alone the Apostle is here speaking, viz. the first Sin, of that one Man which brought Death into the World. And,

IV. Not only after, but before, and *until the Law* (given by *Moses*) *Sin was in the World*, and Men were deemed to be Sinners, and were accordingly punished with Death, through many Generations, while as yet God had given no other Law to Men (at least, which was generally broken by them *) in which he threatened the Punishment of Death, besides that which was given to *Adam* ; and he is not so unjust as to impute Sin to his Creatures,

* We find but one positive Law, which God gave to Men, from *Adam* to *Moses*, that made Death the Penalty of transgressing it, viz. the Law against Murder ; Gen. ix. 6. *Whoso sheddeth Man's Blood, by Man shall his Blood be shed.* But this Law was not given until more than 1600 Years after the Creation ; and it is not probable that, after it was given, many Persons suffered Death on that Account. Yet all those Ages afforded but one single Instance, viz. *Enoch*, of an Exemption from Death in the whole World of Mankind.

Creatures, and to punish them, for transgressing a Law which they are not under. *Sin is not imputed where there is no Law, nevertheless Death reigned from Adam to Moses.* And it is further manifest, that this Punishment was not then inflicted upon Mankind for any actual Sin of theirs, because it was inflicted on a vast Multitude of Infants, who had neither eaten of the forbidden Fruit, nor lived long enough to be capable of committing any actual Sin whatever; and therefore *had not sinned in any Sense, after the Similitude of Adam's Transgression*, ver. 14. Therefore,

V. It was through the Offence of one, or through the one Offence of Adam, that many are dead, ver. 15. and by one Offence Death reigned by one, ver. 17. And since the Sin of Adam is thus punished upon all his Posterity; it follows,

VI. That they were all involved in that Sentence of Condemnation, which God passed upon him for his Sin. And so the Apostle faith, ver. 16. *The Judgment was by one to Condemnation; and ver. 13. by the Offence of one, Judgment came upon all Men to Condemnation.* And since it thus plainly appears, that all Adam's Posterity are involved in his Condemnation, and are actually punished for his Sin, it must needs follow, and it may very properly be said.

VII. That they all Sinned in Adam as their foederal Head, to which purpose the Apostle writes, ver. 19. *by one Man's Disobedience many were made Sinners*, ~~κατεργάσαντος~~ which Mr T. very well translates *were constituted Sinners*. They were so constituted Sinners, by Adam's sinning, as to become thereupon liable to all the same Punishment which had been threatened to his Transgression.

From all which now, methinks, were I to borrow a little of our Author's modest Language, I might say, *it certainly, clearly, and infallibly appears*, that Adam stood in the relation of a foederal Head to all his Posterity; and it is, therefore, no improper Language to say, *that they all sinned in him, and fell with him in his first Transgression.*

Let us further attend to the Parallel which the Apostle runs in this passage betwixt Adam and Christ, the Type and the Antitype, in the following Particulars.

I. Both have done something, by which, many others that came after them, are affected, and with whom it fares, either better, or worse, for what they did. *Through the Offence of one many are dead, and the Gift of Grace, which is by one Man Jesus Christ, hath abounded unto many*, ver. 15.

II. That which the first Adam did, with which many (that is, indeed, all Men, as having been represented by him,) are affected, and from whence they receive Detriment, was *Sin, Offence,*

Offence, and Disobedience to God. They all suffer by *one that sinned*, ver. 16. by the *Offence of one, by one Man's Disobedience*, ver. 18, 19. That which Christ, the second *Adam*, did, by which many (that is all to whom he is a foederal Head) are affected, and from whence they receive Benefit, is *Righteousness and Obedience.* By the *Righteousness of one, by the Obedience of one*, ver. 18, 19.

III. The Detriment which those, whose foederal Head *Adam* was, receive through him is, their *being made Sinners*, that *Judgment is come upon them to Condemnation, and Death*, which is the *Wages of Sin*, is, therefore, inflicted on every one of them. On the other hand, the Benefits which those, whose foederal Head *Christ* is, receive by, and through him, are *Grace, or the Favour of God, Justification, Righteousness, and eternal Life.* The *Grace of God, and the Gift by Grace, which is by one Man Jesus Christ, hath abounded unto many.* By the *Righteousness of one, the free Gift came upon all Men to Justification of Life.* By the *Obedience of one many are made righteous*, ver. 15, 18, 19.

Thus the Apostle shews the Parity betwixt *Adam* and *Christ*, and betwixt the Effects of *Adam's Sin* and of *Christ's Righteousness*, all the Way; only in two Instances he argues with a **MUCH MORE**, ver. 15, & 17. and shews that the Effect of *Christ's Righteousness* doth vastly exceed the Effect of *Adam's Transgression*; as,

I. It removes many Sins, besides that one Sin of *Adam*, which involved all his Posterity in the Guilt of it. *If through the Offence of one, (or through one Offence) many be dead; MUCH MORE the Grace of God, by Jesus Christ, hath abounded unto many.* The *Judgment was by one to Condemnation; but the free Gift is of many Offences unto Justification*, ver. 15, 16.

II. *Christ* raises his People to a much happier Life than that which *Adam* enjoyed in his earthly Paradise, and more firmly secures the Continuance of it to them. **MUCH MORE** they which receive *Abundance of Grace, and of the Gift of Righteousness, shall reign in Life, by one Jesus Christ*, ver. 17.

Thus we have gone through this difficult Place of Scripture, as Mr. T. calls it; and I persuade myself, if we may be allowed to take the Words and Phrases, which the Apostle here uses, in the most obvious and natural Sense, we can have no great Difficulty to understand it, even without the Help of our Author's Paraphrase. And here I would ask, Supposing the Apostle, or, rather, the Spirit of God, did really intend to teach us the Doctrine of the Imputation of the Guilt of *Adam's first Sin* to all his Posterity, and of both the first and second *Adam's foederal Relations and Transactions*, what plainer, stronger,

ger, and more expressive Words and Phrases could he have used to convey those Ideas to us, than those which are made use of in this Chapter ? As it is, to be sure a very wrong and fallacious Way of proving Things from Scripture, to argue merely from the Sound of Words, which may seem to mean one Thing, but when taken with what goes before and after, have quite a different Signification ; so it is no less wrong and fallacious, to depart from the most obvious and natural Meaning of Words and Phrases, unless there be an apparent Necessity. But such it seems our Author thinks there is, in interpreting this Passage of Scripture. Some Errors of the Translation must be amended ; and ; some Phrases must needs be construed into a less common and obvious Meaning. I will present the Reader with a few Specimens of each Sort ; by which he will be very well able to form a Judgment of our Author's Admirable Abilities for writing a Paraphrase upon the whole Epistle to the Romans, which he has as good as promised us.

As for Words and Phrases, which this Writer would, by no means, have taken in the most obvious and natural Sense. One is, *Many were made Sinners*, which he assures us means, neither more nor less, than, *all Mankind were made subject to Death*, p. 30. and this, he is pleased to tell us afterwards, he has demonstrated, p. 53. By the Way I cannot help suspecting that, notwithstanding our Author is to great an admirer of Sir Isaac Newton, and judges him to have been so much wiser a Man than ever *Alam* was, (p. 228.) he is not much acquainted with Sir Isaac's Demonstrations ; or he never would have talked of having demonstrated, what in reality he has not produced any common Evidence for. Again, to receive Abundance of Grace, ver. 17. is, with our Author, to improve the Abounding of Grace, p. 47. and by the Judgment which came upon all Men to Condemnation, he will have nothing more to be meant, than merely Mortality and natural Death ; besides which, he tells us, we find no other Judgment to Condemnation, which came upon all Men, in the whole Bible, p. 29. It is possible he may have found no other ; but, whoever will read Rom. iii. 19. without a Bias to any favourite Scheme, will certainly find there, some other and further Judgment to Condemnation, which came upon all the World, *καὶ ὅλος γέννηται παῖς ὁ κορυφὴ τῷ Θεῷ* that all the World may become guilty before God, or, as the Margin translates it better, that all the World may become subject to the Judgment of God. And does this Judgment mean nothing but Mortality, and natural Death ? Read the Account of the Blessings which are opposed to this Judgment in the following Verses, and let any unprejudiced Person judge. These are Righteousness Justification, Redemption, and Remission of Sins, ver. 22, 24,

25. *The Righteousness of God which is, by Faith of Jesus Christ, unto all, and upon all, them that believe; being justified freely by his Grace, through the Redemption that is in Jesus Christ, whom God hath set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, through the Forbearance of God.* And does all this mean no more than bare' or Resurrection to Life, in opposition to that Death and Mortality which is common to all Mankind? Does all this mean nothing but such a Resurrection, and so far only considered, as will be common to the godly and to the ungodly. If that be all the Apostle's Meaning, he had the worst Knack at expressing his Meaning of any Writer I ever met with. Again, according to our Author's arguing, p. 47. by *Justification of Life*, ver. 18. and by being *made righteous*, ver. 19. we are to understand nothing but the *Resurrection*. But can we believe that the learned, the inspired St. Paul does really use so many different Words and Phrases, only to express, what he might have expressed so much more clearly, by one single Word, viz. *Resurrection*; and that he uses Words and Phrases for the *Resurrection*, which had always been used to signify quite another Thing; so that if it had not been for our Author's uncommon Sagacity, in clearing up the Apostle's Sense, we should never have been able to come at his Meaning.

I suppose I have given Instances enough of this Writer's Talent, at construing the Scripture Words and Phrases into any Meaning that will suit his own Scheme. At this rate one might make any Thing of any Thing; and by the help of this Art he might have built his Scheme on the *Alcoran*, as well as the *Bible*.

An Instance or two of this Author's critical skill, which he has most learnedly display'd, in correcting the common Translation, in order to clear up this obscure Place of Scripture, shall finish our remarks upon it.

The first that he presents us with is to prove that *Many* signifies *All*, p. 26. For this he seems to think it sufficient, merely to set the Greek Words before our Eyes, $\alpha\piλλοι$ which he renders, but without rendering any Reason for it, *The Many, or all Mankind*. If he really meant any thing more than to impose his own Sense, for Scripture, on such of his Readers as do not understand Greek, I guess he must imagine, that the Article α does so very much enlarge and extend the Sense of $\piλλοι$ as to make it signify *All* instead of *Many*. But this will never pass with such as have any tolerable Knowledge of the Greek Language. They well know that this Article is frequently redundant, so as not at all to alter the Sense of the Word it is join'd with. Does $\alpha\piλλοι$ signify all Mankind? *Rom. xii. 5. We begin-*

ing many (*οἱ πολλοὶ*) are one Body in Christ. Or does it signify so much as all Christians, or even the Majority of them, 2 Cor. ii. 17. *We are not as many* (*οἱ πολλοὶ*) *which corrupt the Word of God.* Surely, this was not the Character of all, or of the bigger part of Christians, even in the Apostle's Days, when the Church was in its infant Simplicity and Purity, that they were Corrupters of God's Word. And why then must *οἱ πολλοὶ* necessarily signify all Mankind, when the Apostle speaks of those to whom the Grace of God abounded by Christ, and who were made righteous by his Obedience? The Truth is, It is no Part of the Apostle's view in this Context to determine how many, whether All, or Some only, of the human Race, are redeemed by Christ; but only to explain the Occasion and Cause both of the Ruin and Recovery of Men, viz. of all that have been ruined by Adam, and of all who are saved by Christ; or, of all who were included in Adam, as their federal Head, (these are, indeed, all that descend from him,) and all who are represented by Christ, as their federal Head, in the New Covenant. But how many, or how few, these are, whether they are All, or only a Part of Mankind, is a Question which the Apostle does not once touch upon in this Paragraph. This must be determined by other Places of Scripture which treat of that Subject. Here, therefore, *οἱ πολλοὶ*, many, as well as *πάντες*, all, ver. 18. can fairly be understood only of all who were represented by Adam, and all who are represented by Christ, as their several federal Heads, let the Number of them be more or fewer. And thus, not only *οἱ πολλοὶ*, but *πάντες*, *all*, is not uncommonly used in a restrained Sense, as Acts xxiii. 15. *Thou shalt be his* (Christ's) *Witness*, *πρὸς πάντας αὐθεωποὺς*, *unto all Men of what thou hast seen and heard*; which must admit of a just Restriction; for there were many Millions of Men to whom Paul never preached, and who never heard of what he testified. So, when he says, *I please all Men, in all things*, *πάντα πάντιν*, 1 Cor. x. 33. it is certain he can mean no more, than that he pleased all those Men with whom he had any Converse and Concern, in all things that were lawful. And again, Luke vi. 28. *We unto you when all Men* (*πάντες οἱ αὐθεωποί*) *shall speak well of you.* I presume no Man, in his Senes, will understand by *all Men* there, all the Individuals of the Human Race. And thus when St. Paul saith, in the Passage before us, that *by the Righteousness of one, the free Gift came upon all Men to Justification of Life*, in opposition to Judgments coming upon all Men by the Offence of one, it is most natural to understand it, agreeably to the Drift of the whole Context, only of all Men whose federal Head Christ is, whatever Proportion they may bear to the whole human Race. And yet certain it is, that if our Author's Sense

of οἱ πολλοι, viz. all Mankind, should fall to the Ground, not a few of his clear, certain, infallible, demonstrative Arguments, which are built on it, as their only Foundation, must fall together with it.

As some other of our Author's Criticisms, by which he labours to prove, what no body denies, seem to be intended merely to display his Learning (a Point which I will by no Means dispute with him) I pass them over. There is only one more that I shall take notice of in this first Part of his Book, by which he proposes to correct and amend the present Translation. It is upon *Rom. v. 12.* *So Death passed upon all Men, for that (εφ ϕ) all have sinned :* The marginal Translation reads it, *in whom,* but Mr T. observes, that the Particle ϕ refers according to the Rules of Grammar, to θανατος, Death, as being the next Substantive going before that it can agree with ; therefore not to ανθρωπος, Man, in the Beginning of the Verse, as our marginal Translation refers it. I shall have occasion to remind our Author of this Part of the Criticism hereafter ; let it pass for the present. The most laboured and learned Part of his Critique on this 12th Verse is upon the Preposition επι, which the Text, in our Version, translates *for*, and the Margin, *by*. But our learned Author finds, that in several Greek Authors (as they are quoted in his Scapula's Lexicon) *this Proposition, when construed with a Dative Case, as it is here, signifies, among other things, to, and unto ; accordingly, what we render, for that all have sinned, should rather have been, unto which (Death) all have sinned ; or, as far as which (Death) all haue sinned : This, surely, is right,* saith our Author, p. 52. Now, by *all Men have sinned*, he has before demonstrated, is meant, neither more nor less than, that *they are all made subject to Death.* Accordingly, the true Version of this Text must, as this Gentleman has demonstrated, be precisely thus, *and so Death passeth upon all Men, so far, or as far as which, all are subjected to Death this surely is right ; nay, it is so exceedingly evident, that, methinks, our learned Author need hardly have bestowed so long, and laboured, a Criticism on this Text, in order to convince us of it.* Such Criticisms as these sufficiently speak their own Value. But if Mr T. can help us to no better a Correction of our common Translation than this, in my Opinion, we had e'en as good make shift with the o'done. And, indeed, εφ ϕ πάντες ἤματος, does so obviously mean, because *all have sinned*, i. e. actually, or imputatively, that all Difficulty vanishes, if we will submit to plain Revelation. Upon the whole, it seemeth to our Author, that he has got the true Sense of this Place of Scripture ; as well it may, to a Man who deals in not in less than Demonstration, and infallible Evidence, which is surely beyond all Doubt. Accordingly he gives us a large Paragraph

raphrase of the whole Passage : But it it seemeth to me, that he has widely mistaken the Sense, from the Beginning to the End ; and that the common Sense of our Divines and Commentators gives a more natural, easy, and just Paraphrase on these Verses. He tells us, *he has explained them as plainly and as clearly as he can.* And so, I believe, he has, in consistence with the Scheme which he seems to be resolved, at all Adventures, to support : But having assured himself, before-hand, that the common Doctrine of Original Sin cannot be the sense of Scripture, he is forced to put the most unnatural Meaning on the Apostle's Words and Phrases, to keep them, if possible, from asserting it. But, is it possible for a Man of common Understanding, who is not strongly biased to a preconceived Scheme, to read this divine Passage, and find our Author's Sense in it ? *Credat Iudeus, &c.*

After all the learned Pains which Mr T. has bestowed on this Passage of Scripture, to reconcile it, if possible, with his favourite Scheme, it is still too plain to be denied, that *the whole of this Discourse plainly shews, that the Apostle understood and believed, that Death came upon Mankind by Adam's one Offence : not for that they have all sinned personally, but they have sinned and are made Sinners, through the one Offence of one Man,* p. 51. But then to allow this, and yet to deny the Imputation of the Guilt of Adam's Sin to his Posterity, is so glaring an Absurdity, that our Author finds himself constrained to try if he can get over it ; which, therefore he attempts in an Appendix to PART I.

REMARKS

ON THE APPENDIX to PART I.

IN the Appendix, our Author proposes Two Questions: One is, *How it is consistent with Justice, that a whole Race should be subjected to Death, by the Disobedience of one Man?* The other is, *How shall we account for all Mankind's being made righteous, or restored to Life at the Resurrection, by the Obedience of another Man, Jesus Christ?* So far as these Questions regard real Facts, the Reader may find an easy, rational, as well as scriptural Answer to both of them, in the Book I referred to before, viz. *The Ruin and Recovery of Mankind*. But let us hear our Author's Account of these Matters. As to the first Question, he gets rid at once of all Difficulty that may arise from the Consideration of God's *Justice*, by ascribing it wholly to his *Goodness*, that *by the Offence of one, Judgment is come upon all Men to Condemnation*; and that *by one Man's Disobedience, many are made Sinners*; or, as he is pleased to express it, *that the whole Race of Adam are subjected to Death for his Sin*; for *Death*, he tells us, *is upon the whole a Benefit*; and from thence we may account for all Mens being made Sufferers *by the Disobedience of Adam*. *Suffering of Benefits* is not very common Language: But this Writer deals much in peculiar Acceptations of common Words and Phrases. All Words were coined by some Body; and why may not he have the Liberty of coining new Meanings to Words, when it will suit his Purpose so to do? Well then, by *suffering*, we are now to understand *receiving Benefits*; and by our suffering on account of *Adam's Sin*, we are to understand our being graciously rewarded for it, even with the Benefit of *Death*. *But how is Death a Benefit?*

Benefit? is a Question which our Author puts, p. 69. If the Question were, How Death, which was originally a Curse upon Mankind, is now turned into a Benefit by the Gospel, to them that believe in *Christ*; or, rather, how they receive Benefit by it? a satisfactory Answer might easily be given: But this Gentleman will have Death to be an *original Benefit*, and that to all Mankind. He supposes it is in mere Mercy and Goodness that all are made to suffer this Benefit, *viz.* to increase the *Vanity of all earthly Things, and to abate their Force to tempt and delude us*; and when Death, at near a Thousand Years distance, was not sufficient generally to gain these important Ends, God was pleased to shorten our Days, reducing them gradually to seventy or eighty Years. And, he adds, if the corrupt Morals of the Antediluvians was the Occasion of this Reduction of human Life, (as seems most probable) then it will be true, that as Death entered into the World by Adam's Sin; so the hastening of Death, or Shortness of Life, entered into the World, and came upon all Men, by the Sin of that vicious Generation; and by their Disobedience we are all again, so far, made Sinners, i. e. we receive the Benefit of Death, according to this Author's Sense. And what Reason have we then to be thankful for their Wickedness, and to honour the Memory of that vicious Generation, who were, by their Wickedness, the Occasion of our suffering so important a Benefit, and of our receiving it so much sooner. Our Author goes on to display the Benefit of Death, and of the shortening of human Life to it's present Standard, *viz.* that the wild Rage of Ambition and Lust might be brought into narrower Bounds, and that Death, being set still nearer to our View, might be a powerful Motive to regard less the Things of a transitory World, and to attend more to the Rules of Truth and Wisdom. And does this Author, indeed, believe, in good earnest, that Death is such a Benefit to Mankind, in the general? Does it appear, in fact, that the shortening of Life, and the nearer View of Death, has a natural Tendency to produce these good Effects? Is it, indeed, generally, a powerful Motive with Men to regard less the Things of a transitory World; or does not the common Observation and Experience of all Ages plainly shew the contrary? Has not Covetousness been always accounted the Vice of old Age? As Death comes in a nearer View, we plainly see, that, generally, Men grow, in their Regard to Things of a transitory World. We are sure, therefore, that Death is no such Benefit, as our Author describes, to the generality of Mankind; no, but quite the contrary; it is the King of Terrors to them, 'tis the Burden of their Lives, and the Bane of all their Pleasures. To talk, therefore, of

Death's being a Benefit, an original Benefit, and that to all Mankind, is to talk against the common Sense and Experience of the whole World. Or, if our Author should suppose, that God gave it originally for a Benefit, but Men pervert it, by their own Fault, into a Curse and Misery; how will he account for the Effects proving so generally contrary to the original Intention, and natural Tendency of the Cause, but by some as general and uniform a Corruption of human Nature, which yet (as we shall see afterwards) he will by no means allow of.

It is strange, 'tis very strange that Death should be originally given by God as a Benefit to Men, and that the shortening of Man's Life afterwards should be designed as a still further Benefit; and yet, that in the Law which God gave to his favourite *I'zel*, long Life should be promised as the Reward of Obedience, and Death should be so often threatened to punish Disobedience. 'Tis strange, that the increasing Wickedness of Mankind should dispose a just and holy God to increase, and heap, his Favours and Benefits still more and more upon them; and strange, above all, is the Power of *Bigotry* and *Prejudice*, in favour of darling Schemes and Notions, to invent such wild Hypotheses, and to swallow down such monstrous Absurdities, rather than submit to plain, rational, revealed Truth.

But our Author pleads Scripture on his Side; *for, in several Places, the Scripture directly affirms that Affliction and Suffering is the Chastisement of our heavenly Father; and particularly applies our common Mortality to the forementioned good Purposes.* But does not even Chastisement suppose a Fault? that must be a cruel Father who will chasten his Children for no Fault at all. If Mr. T. will then allow that our heavenly Father does but chasten us for *Adam's Sin*, he must surely allow that the Fault of it does, some Way, and in some Sense, lie upon us; or else he represents the blessed God as a most cruel Being, and his Dealings with his Children as unrighteous and unreasonable.

I perfectly agree with our Author, as to other Benefits which may be reaped by Death, p. 69. viz. *To form a just Idea of the odious and destructive Nature of Sin, as Death sets before our Eyes a striking Demonstration that Sin is infinitely hateful to God, and the Corruption and Ruin of our Nature — for with Sin, Death, as it's deserved Attendant, entered into the World.* I only add, and so it still continues, *the deserved Attendant on Sin, and, therefore, on whomsoever Death is inflicted, to them Sin is imputed, even to them who have not sinned, after the Similitude of Adam's Transgression; for the Wages of Sin is Death.*

Thus our Author has shewed, that while God, as a sovereign Lord, subjected Man to Death, he might, as a Father, do it for Ends good, and kind, and beneficent. And yet he might, at the same time, inflict it upon them in the Nature of a Punishment; as a Father punishes his Child for a Fault, in order to reform him.

The second Question proposed in this Appendix is, *How we shall account for all Mankind's being made righteous, or restored to Life at the Resurrection, by the Obedience of Jesus Christ?* To which I answer; Let it first be proved, that to be made righteous, and to be restored to Life at the Resurrection, mean the same thing; and also, that all Mankind are made righteous by the Obedience of Jesus Christ, before we give ourselves the Trouble to account for Facts, which, perhaps, are only imaginary. However, as it is certain that some Men are made righteous by the Obedience of Christ, and shall obtain a glorious Resurrection, in consequence of what he has done and suffered for them; Let us see how our Author accounts for this Matter. I agree with him, that it is owing to the Worthiness of Christ; but I can, by no means, assent to the Account which he gives of this his *superior Worthiness, his prevailing Interest in God beyond all others.* The Scripture evidently ascribes it to the Dignity of his Person, and to the Merit of his Obedience and Sufferings; but Mr T. confines it merely, to his being slain, and redeeming us to God by his Blood, which he makes to signify no more than his Obedience to God, and his Good-will to Men; or his consummate Virtue, p. 72. And, in the next Page, he tells us, that true Virtue, or the right Exercise of Reason, is true Worth, and the only valuable Consideration, the only Power which prevails with God. So that, according to this Author, Christ's exercising his Reason in a right Manner, which led him even to sacrifice his Life in the Cause of Truth, in Obedience to God, and out of Love to Mankind, is the true and precise Meaning of his being slain, and redeeming us to God with his Blood; of his suffering the just for the unjust, to bring us unto God; of his shedding his Blood for the Remission of Sins; of his giving his Life a Ransom for many; of his being made Sin for us, who knew no Sin, that we might be made the Righteousness of God in him. And do all these, and many other such like Scripture Expressions, mean no more, than, that Christ exercised his Reason in a right Manner, exhibiting an extraordinary Instance of Virtue, Obedience, and Goodness; but without any regard to a proper Atonement for Sin? At this Rate, all the Confessors and Martyrs, who have rightly exercised their Reason in a due Submission to the Will of God, and in bearing the Sufferings which

which he laid upon them, have, in their Measure the same Sort of Worthiness that *Christ* has ; and though he may be, in this respect, more worthy than any of them, yet I can see no Reason why, upon this Scheme, their Worthiness should not be also a valuable Consideration ; and have Power to prevail with God for the Pardon of some Sins, and for the obtaining of some Favours ; and why *Christ* alone must *win every Prize*, and bear away all the Honour from them.

Does our Author think, that this poor jejune Account of our Saviour's glorious Work of Redemption will pass, with any Persons of common Sense, who believe the Scriptures to be given by Inspiration of God ? This is making the Scriptures a mere *Noise of Wax* ; and, at this Rate, instead of their being the Rule of our Faith, they would be no Rule at all. If we may thus put Meanings to the Scripture Phrases, which are quite foreign to their obvious and natural Sense, the Bible might equally serve to prove, or disprove, any Thing ; and a System of Paganism may as well be gathered from it, as the Doctrines of Christianity.

The Author closes his *Appendix* with some Reflections ; of which I have only this to say, that they are perfectly well-becoming the Doctrine he has advanced, to the great Impoverishment and Dishonour of the whole Gospel.

T H E S C R I P T U R E - D O C T R I N E O F O R I G I N A L S I N V I N D I C A T E D.

P A R T II.

WE proceed now to the second Part of this elaborate and much applauded Work, in which the Author proposes *impartially to examine the principal Passages of Scripture, that have not been considered already, which have by Divines been applied, in support of the common Scheme of Original Sin.* And because it would be endless to collect all such Passages, he will confine himself to the Account the Assembly of Divines have given of it, in their Catechisms, and the Texts they quote to make good that Account. In this Part the Author has given us large Specimens of his Impartiality and Candour; particularly in the honourable Mention he makes of the Assembly of Divines, p. 125. and the charitable Apology he makes for their Weakness and Ignorance, in quoting so many Texts of Scripture, so very impertinently, to support a Doctrine which is no where in the Bible. He desires that what he says on this Head may be observed, and, therefore, I will transcribe it; *I desire it may be observed, that I have no Design to asperse the Memory of the Assembly of Divines, either here, or in any other Part of the Book.* 'Tis my Opinion they were a Body of Men not inferior either in Understanding, or Integrity, to any in these Days. They were not the Authors of the Doctrine we are examining: No; it had been professed and established in the Church of Rome

Rome many Ages before the Assembly of Divines were in being. And the Proofs they use were such as had been, I suppose, commonly applied by learned Men to the same Purpose. I wonder what this Author would have said of the Assembly of Divines, if he had really signed to asperse their Memory. If this be the Language of his Candour and Charity, what would the Language of his Wrath have been. *The Assembly of Divines were not the Authors of this Doctrine.* 'Tis very true, for they found it in the Bible, out of which our Author will never be able to expunge it. They were as wise as their Neighbours; but it seems they, and their Neighbours, in those Days, were all Fools alike. The most learned Men of those Times took Things upon Trust: They swallowed down a Doctrine which has no Foundation of Truth; and quoted Texts of Scripture to prove it, as they found them quoted by others, without ever examining into the Meaning of them. But the Master-piece of our Author's Ingenuity and *Candour* is the Account he gives us from whence they received this Doctrine: *It had been professed and established in the Church of Rome, many Ages before the Assembly of Divines were in being;* and I will be bold to add, in the Church of Christ, some Ages before the Church of Rome was so corrupted. What does our Author mean by this Doctrine's having been professed and established in the Church of Rome? if he means, that it is properly a Popish Doctrine; let him shew what Connection it has with any of the peculiar and distinguishing Doctrines of Popery: Or, is it's having been professed and established in the Church of Rome, an Argument of its being false and unscriptural? That would equally prove against the Being of God, and against most of the fundamental Doctrines of Christianity. I take no Delight in retorting our Author ill Language; but, surely his candid Terms of *false, unjust, absurd, and unreasonable,* which he so plentifully bestows on the Doctrine of Original Sin, were never more applicable to any Passage, even in any controversial Writings, which are seldom wrote with the best Temper, than to this Passage of our Author's.

Now, though I will assure this Gentleman, that *nullius in verba* is as much my Motto as it can be his: 'Tis not the Assembly's Catechism, but the Bible, that is the Rule and Standard of my Faith; yet I look upon the Assembly's Catechism to be, in the general, as excellent a Summary of the Christian Faith as any that is extant: I honour the Memory of those worthy Divines, and, in particular, for the judicious Collection they have given us of the Texts of Scripture that either *directly prove,* or *properly illustrate,* the Doctrine of Original Sin. Besides the Texts that directly prove this Doctrine, they have quoted some in which the sad Effects of our original Guilt and Depravity are

are described, which are therefore very proper for the Illustration of the Doctrine ; and it is no sufficient Answer which Mr T. gives to several of them, in order to shew, that they are quoted impertinently on the Side of the Doctrine of Original Sin, that they do not directly speak of it. However there are so many Texts in which this Doctrine is either directly spoke of, or evidently implied, that our Author might well have spared his Observation in p. 50. viz. *That the Scripture speaks very sparingly of the Consequences of Adam's Sin upon us, because, as these are freely absolved and reversed to Mankind, in Christ, we are not so much concerned to know them, &c.* where the Fact which he observes, and the Reason which he assigns for it, are equally true.

Let us now single out some of the Texts which are quoted by the Assembly to support, or illustrate the Doctrine of Original Sin ; and attend to our Author's Remarks upon them.

The first is *Act. xvii. 26. God hath made of one Blood all Nations of Men, for to dwell on the Face of the Earth, &c.* this is quoted to prove, that all Mankind descend from Adam. But here our Author brings in his *that is,* (which very often, in this Book, stands for that is not :) *Made all Nations of Men of one Blood, that is, God hath made all the several Nations of the World of one Species, or Kind, endowed with the same Faculties.* And so they might have been if all Men had been created singly and separately, just as Adam was ; but in no Propriety of Language, or common Acceptation of Words, would they then have been all of one Blood. Are Angels of one Blood, because they are of one species, or Kind ; and are probably endowed with the same Faculties ? But our Author has different Meanings, from other People, for Abundance of common Words and Phrases. However, to the common Sense of Men, this Text will appear to be quoted very pertinently to prove what it is brought for. He adds, *If this Scripture is designed to prove that the Covenant was so made with Adam, as a publick Person, not only for himself, but for his Posterity ; that he sinning, they also should Sin in him ; I must leave it to every Man to make it out as he can.* And whoever thought this Scripture was quoted to prove all that ? Such trifling as this deserves no Notice.

That *God made a Covenant with Adam, as a publick Person, including all his Posterity ; and, consequently, that all Mankind descending from him, by ordinary Generation, sinned in him, and fell with him in his first Transgression,* the Assembly have proved very methodically and substantially : First, from *Gen. ii. 16, 17.* where Death is threatened to Adam, in case of his sinning : then from *Rom. v. 12—20.* and *1 Cor. xv. 21, 22.* where we are expressly told, *that all Men die in Adam ; that by his Offence Judg-*

ment is come upon all Men to Condemnation; and that by his Disobedience many are made Sinners. The plain and obvious Meaning of which Texts has been already vindicated from the forced and unnatural Senses which this Author endeavours to impose upon them. But still he will have it that it cannot be true. *that all Mankind sinned in Adam when he sinned; for then the Offence would not have been the Offence of one, but of Millions.* But cannot the *actual* Sin of one be *imputatively* the Sin of Millions? or, cannot the Obligation to suffer Punishment for it be transferr'd to Millions? That cerrainly can be, and it has been in other Cases besides this, which were mentioned before. Our Author's continually confounding the Notion of *actual* and *imputed* Sin and Guilt, shews how well he understood the Doctrine which he undertook to write against.

The Assembly quote Rom. iii. 23. *For all have sinned and come short of the Glory of God,* for one Text to prove, that the Fall brought Mankind into a State of Sin and Misery. Mr T. will have it that by *all*, the Apostle means only Men (that is some) of *all Nations*. But, most certain it is, that he means all Men of all Nations, or he means nothing to the Purpose of his Conclusion and his Inferences, ver. 19, 20, 21, 22. and then, ver. 23. is as impertinently added by the Apostle, as Mr T. would have us believe it is quoted by the Assembly of Divines. The Apostle concludes, from the View which he had given before of the universal Corruption of Mankind, that *every Mouth must be stopped, and all the World is become guilty before God*, ver. 19. From whence he draws these two Inferences; 1. *Therefore by the Deeds of the Law there shall no Flesh be justified;* and therefore, 2. The true Way of Justification for all Sinners is one and the same, *viz.* by the Righteousness of God which without the Law is manifested, even that which is by Faith of Jesus Christ, unto all, and upon all them that believe, for there is no Difference, *viz.* as to the Way of Justification, for all have sinned, and come short of the Glory of God. And, therefore, whoever they are whom our Author will please to exclude from this All (*all have sinned*) he must likewise excuse from having any need of Justification by Christ, and leave them to be justified some other Way which the Gospel gives us no Account of. I hope our Author will consider this Passage a little better, before he favours the World with his intended *Paraphrase on the whole Epistle to the Romans.*

Here it may be proper to take Notice of another of our Author's Remarks, upon the Assembly's quoting some preceding Verses of this Chapter, Rom. iii. 10—20. in order to prove and illustrate an universal Depravity and Corruption of human Nature. *For it is written, there is none righteous, no not one; there*

there is none that understandeth, &c. These Texts are collected by the Apostle out of the Old Testament, most of them from the Psalms, one from Proverbs, and one from Isaiah; and they are brought to prove that both Jews and Gentiles are all under Sin; ver. 9. *We have before proved both Jews and Gentiles that they are all under Sin.* And, for a further Testimony to this Truth, he alledges the following Accounts of the universal Corruption and Wickedness of Mankind, from the Old Testament Scriptures. The Conclusion he draws from hence is, that, *all the World is become guilty, or subject to the Judgment of God,* ver. 19. and the Design of all is, to shew, that all Men stand in need of *that Righteousness of God, which is by Faith of Jesus Christ,* for their Justification, ver. 21, 22. *of the Redemption that is in Christ,* ver. 24. *of his Propitiation for the Remission of their Sins,* ver. 25. And, in short, it is to prove that all Men, who are justified in the Sight of God, *are justified by Faith without the Deeds of the Law,* ver. 28. But our Author is very positive, that the *Apostle is not, in this whole Paragraph, speaking of all Mankind, but of a very small Part of Mankind,* viz. the Jews, p. 102. no, nor of *all the Jews neither, nor of every Individual,* p. 104. but only of some very wicked Persons amongst them, some Malecontents under David's Government. He has said a great deal to support this Notion, but not a Word that can vindicate St. Paul's Reasoning from being trifling and false, as it must needs be according to the Sense which Mr T. puts upon this Passage. There is no Necessity of supposing that the Description, in every Verse which St. Paul quotes, was, in all respects applicable to every individual Person. 'Tis enough that every Verse may be fitly applied to some or other; so that the whole is a just Description of the universal Depravity and Corruption of Men. 'Tis granted there is a Difficulty sometimes, in shewing the Force of St Paul's Proofs from the Old Testament; but that is no Difficulty with us, in the present Argument. Whether he cites David, and Solomon, and Isaiah, in the primary Sense of those divine Writers, is not the Question; but if St Paul is not allowed to mean here a Description of the universal Depravity and Corruption of Men, including all the Individuals of the human Race, his Argument is quite ruined. For to prove that there were some wicked Men among the Jews, (which is all that our Author will allow to be intended by these Quotations) would, by no Means, answer his Design; nor make the Salvation of Christ necessary to all the Jews, and much less to all the Gentiles. I conclude, therefore, that *if the Apostle argues wisely and fairly, as I am well persuaded he doth, such a general Corruption, as admits of no Exception, is necessary to his Argument in the Place under Consideration.* And, tharefore,

therefore, this Place is very properly and judicially quoted by the Assembly of Divines, to prove and illustrate the Corruption of human Nature in all the Posterity of *Adam*.

Our author finds his Scheme considerably embarrassed by a Text which the Assembly quote from *Ephes.* ii. 3. and spends many Pages in endeavouring to relieve it. The Text is, *Among whom (viz. the Children of Disobedience) we all had our Conversation in Time past, in the Lust of the Flesh, fulfilling the desires of the Flesh and of the Mind, and were by Nature Children of Wrath, even as others.* Mr T. tells us, that the Apostle's true Intent was to convince the Ephesians, who were Gentiles converted to the Faith of the Gospel, that they were Children of Wrath through the Trespasses and Sins in which they had walked, p. 108, 110. But the Apostle most evidently speaks here of the Jews too, whom he pronounces Children of Wrath by Nature, and of himself among them, as well as of the Gentiles. It is not ye, as in the two Verses before, but also *We all were by Nature Children of Wrath.* With what Front does this Man say, that the Apostle speaks here only of the *Ephesian Gentiles*, and is here describing their wretched and deplorable State while they were in *Gentile Darkness*, p. 108. Again, the Apostle says, that They, and Himself, and all others, are by *Nature Children of Wrath*; but our Author affirms, *He is not here speaking of their Nature, but of the vicious Course of Life they had led among the Gentiles*, p. 111. With just as good a Grace might he have denied that the Apostle is here speaking of the *Ephesians*, or of any body; or that there are any such Words in the Bible as these which the Assembly have quoted. But let him but put his own Sense on the Apostle's Words, and he will allow them to be Scripture: For Instance, *We all* must mean *Ye only*; and by *Nature* must mean nothing but *really and truly*, as Mens natural Children are *really and truly* their *Children* in distinction from adopted *Children*; who, by the Way, are as really and truly their adopted *Children*, as the others are their natural *Children*. And though our Author does not pretend, nor, indeed, is it possible for him, to quote one single Text where by *Nature*, φύσις, bears any thing like the Sense which he would impose upon it here; yet, for the Use of the English Reader, he quotes a Text, in which quite a different Greek Word is used, to prove that by *Nature* signifies *truly*. It is *I Tim.* i. 2. where St. Paul calls *Timothy his own Son*, γνητον τεκνον. It is not worth while, in the present Argument, to dispute the Sense which our Author puts on that Text, because the Greek Word there is quite different from that which is very justly translated by *Nature* in this other Text; and therefore his quoting it in order to support his Sense of this Text is altogether impertinent.

But why must we take the Word *Nature* in such a strained metaphorical Sense, a Sense in which it is never used, when the natural obvious Sense is so easy, understanding it of *Nature* as it is corrupted by *Adam*? Because, saith our Author, *it is infinitely absurd so to understand it, therefore the Apostle cannot mean they were liable to divine Wrath or Punishment by that Nature which they brought into the World at their Birth.* Methinks then it was not a little absurd for this Apostle, who was so great a Master of Language, both by Learning and Inspiration, to make use of a Word which, in its most obvious Sense, must needs convey such an absurd Notion to his Readers, when there were other plain Words enough by which he might have expressed his Meaning, so that no Body, hardly even our Author himself, could possibly misunderstand him. But where lies the infinite Absurdity of that Doctrine which the Apostle's own Word so plainly teaches; viz. that *we all are, by Nature, Children of Wrath?* Why, because, saith our Author, *this Nature, whatever Infirmities it may be attended with, is no other than God's own Work and Gift; and to say the Nature he gives us is the hateful Object of his Wrath, is little less than Blasphemy against our good and bountiful Creator,* p. 110. If our Nature was still just as God originally made it, and as when he ordained the Propagation of it by a prolific Order, in the Days of Innocence, this might be true; but the Truth is, this Nature is so vitiated by the first Man's sinning, that it exposeth us to the Wrath of God: And this I take to be so far from an infinite Absurdity, that it is a reasonable and divine Truth, and an infinite Number of hard Words of *Absurdity, Blasphemy, &c.* will never make it false. Thus Jesus himself was called a *Blasphemer, and mad,* when he spoke divine Truths. *Our Nature, says this Author, is no other than God's own Work and Gift, for his Hands have fashioned and formed us, every one of us.* Sure he doth not mean, that God has made and fashioned every one of us in the same immediate Manner as he created *Adam.* And if he only means, what is the Truth of the Case, that God is the Author of our Nature, as he created Man at first with a Capacity of propagating his Species, and ordered and established the Law of successive Propagation through a long Series of Ages and Generations; to which we must, no doubt, add the continual concurring Influence of his Power to render this Law effectual; how will it follow, that because, God is thus the Creator and Former of every one of us, therefore it is infinitely absurd to suppose, that we are by Nature Children of his Wrath; or, that our Nature has not, by some Means or other, been so vitiated since the original Law of its Propagation was established, as that it is now become displeasing and hateful to God? Was God obliged to cancel, or to alter, the Law which he had estab-

tablished for the Propagation of Mankind, because the first Man had defiled his Nature, and must necessarily, therefore, propagate a defiled Nature to all his Children and Posterity ? And can the Blame of their Defilement, with any Sort of Justice, be charged on God ? because he only concurs, by his almighty Power, to maintain his original Law of Creation and Propagation. If our Author's Way of arguing, *viz.* That we cannot derive a corrupt Nature from *Adam*, because it is God who hath formed and fashioned every one of us, proves any Thing, I apprehend it would prove that none of the Children of Men can derive either any bodily Distempers, or evil Passions and Dispositions of Mind from their immediate Parents. And yet that Multitudes really do so, is as notorious a Fact as almost any in the World. How often, and how manifestly, do the Vices of lewd Parents taint the Bodies of their children with evil and painful Diseases, and entail Miseries even on their remote Descendants ? And thus we often see it that the God of Nature and Providence doth *visit the Iniquities of the Fathers upon the Children to the third and fourth Generation*. Is any thing more certain than that *Leprousy, Gout, and King's-Evil*, nay, and *Frenzy* too, which is a Disorder of the Mind as well as of the Body, run in the Blood from Parents to Children, through a long Succession ? And how often do we as evidently trace the Father's evil Temper, his Pride, his Passion, and his malicious Spirit, in the Temper of his Son, as we trace the Features of his Face in the Features of his Offspring. And yet, most true it is, that God's Hands have formed and fashioned every one of them, the Son as well as the Father, the Descendants as well as the more remote Progenitors. But now, as we see with our own Eyes, that this does not hinder Childrens deriving evil Habits of Body, and evil Dispositions of Mind from their Parents and Progenitors, where then is the *infinite Absurdity* of supposing, that all the natural Descendants of *Adam* have derived from him defiled and corrupted Natures ; though God, by his first enacting, and still continuing the established Law of Propagation, may very truly be called the Maker and Former of every one of them ? Will our Author say, that all the evil Infirmities of Body and Mind which many Children, so apparently, derive from their Parents, are *no other than God's own Work and Gift* ? And is their Nature now no other ; or is it as God made it ? most certainly it is not. And if the Infirmities which we have derived from *Adam*, and which now attend our Nature, are really sinful ones, as for Instance, a prevailing Inclination to Sin and Disinclination to Holiness and Goodness ; such a corrupted sinful Nature must, of Necessity, be hateful to an infinitely holy God. So that after all our Author's Outcry of infinite Absurdity and Blasphemy, it remains a most rational as well as

as scriptural Truth that *We all*, that all the Posterity of *Adam*, are by Nature Children of God's Wrath. And this Text is very properly quoted by the Assembly to prove, that human Nature is corrupted ; yea, so corrupted as to be *indisposed and disinclined*, or made opposite to all that is spiritually good, and inclined to all Evil.

Our Author argues from Rom. ii. 14, 15. *The Gentiles which have not the Law, do by Nature the Things contained in the Law, &c.* This, saith he, clearly supposeth, that the Gentiles might have done the Things contained in the Law by Nature, or their natural Powers ; but they who do the Things contained in the Law, are not the Objects of God's Wrath, p. 111. And what is this to the purpose ? The Apostle does not say, that any of the Gentiles did actually and compleatly fulfil the Law of God : But the whole Drift of his Discourse, in this and the preceding Chapter, shews quite the contrary. When he speaks of their doing, by Nature, the Things contained in the Law, he most evidently means, they are by Conscience excited to do them as their Duty, not that any of them did actually fulfil this Law of Conscience. *But they might have done them*, saith our Author, otherwise they would not have been without Excuse for not glorifying God, as the Apostle says they were, Rom. i. 19, 20, 21. But, if therefore they did not glorify God because their Nature was corrupted in Adam, they would have had not only a fair Excuse, but a just Reason, for not glorifying God, seeing they would have been utterly incapable through no Fault of their own, p. 112. As this Author perpetually confounds actual Sin with imputed Guilt in the first Part of his Book ; so he as constantly confounds natural and moral Impotency in this second Part ; whether this proceeds from Ignorance, or Design, is not for me to determine : Charity obliges me to hope it is the former. But he should have learned, and known, before he took upon him to write on this Subject, that Propensity and Necessity, Disinclination and Incapacity, are very different Things. An utter Incapacity in Man to do his Duty, for want of natural Powers, is what no-body afferts, that I know of ; nor does a moral Impotency, or a prevailing Propensity to Sin, and Disinclination to Holiness, and Obedience to God, at all imply it. Men may be utterly indisposed, and, in that Sense, disabled, and made opposite to all that is spiritually good, and yet not be utterly, nor at all, incapable of it if they were but disposed and inclined to do it. And yet such a prevailing Indisposition does, to all Intents and Purposes, amount to a real Impotency ; and so the Scripture represents it, as Gen. xxxvii. 4. *Joseph's Brethren hated him, and could not speak peaceably to him.* They could not, not because they wanted the

natural Faculty of Speech, but because they *hated* him, and thereby their Hearts were *made opposite* to their Brother. But was this their moral Impotency, this *could not*, a fair Excuse and a just Reason for their ill Usage of him? No more is the Corruption of human Nature, whereby Men are utterly indisposed, and, in that respect, disabled, and made opposite, to all that is spiritually good, any fair Excuse or just Reason for their not doing the Good which they have natural Powers for, and which it is their Duty to do. Thus also Men may be prevailingly, and even wholly inclined to all Evil, and so far Sin is natural to them; yet that does, by no means, make their finning necessary. Such a corrupt Bias and Bent of the Will is, indeed, natural to all Men, since the Fall; but their actual Sins are, nevertheless, chargeable on their own Choice. I could name a Gentleman who has derived from his Mother a more than ordinary natural Relish for a particulart Sort of Food, which at some Seasons of the Year is exceedingly dear and scarce. This natural Inclination and Appetite to that Food often puts him to a large Expence in furnishing his Table. Were he a poor Man, very possibly, it might occasion his Ruin. He says he cannot refrain from it; and yet, were he to indulge his Appetite, with this most grateful Food, at an Expence which his Circumstances would not bear, he would certainly be to blame. It is plain he could live very well without it, for so he must necessarily do through the bigger Part of the Year. Our Author saith, *What is natural to us we can by no means help and hinder*, p. 125. But the bad Effects of natural evil Inclinations may be helped and hindered; and if we indulge them to actual Sin, it is our own Fault. 'Tis a frequent Turn with this Author thus to confound natural and necessary, which I hope is no more than a Mistake.

The next Proof, which our Author spends some Pages in endeavouring to evade, is Rom. v. 6. *For when we were yet without Strength, in due Time Christ died for the Ungodly.* Here a little Change of *We* into *Ye* may be of some Service to his Cause. He tells us, therefore, that *the Apostle speaks here only to the Gentiles*, and not to them neither personally, but *in a Body as distinguished from the Body or Nation of the Jews*. But as he has not been pleased to inform us who told him so, nor given us any Thing like a sufficient Reason to believe it, we must e'en let the Text stand as it is; and for what it is, viz. one considerable Proof, among many others, of the natural Weakness and Ungodliness of Men, even of all for whom Christ died: For which purpose the Assembly quote it.

Our Author is so good as, of his own Accord, to give us one Text, which seems to speak the Assembly's Sense of the Corruption

tion of human Nature, but which they have omitted. For, indeed, it was not possible for them to produce all the Texts of Scripture, which give Testimony to this Doctrine, in so narrow a Room as they thought it necessary to confine themselves to. The Text is *Gen. viii. 21. I will not again curse the Ground for Man's sake; for the Imagination of Man's Heart is evil from his Youth.* This Text gives our Author some Opportunity of displaying his Skill in Criticism; which, perhaps, might be one Reason of his producing it; for, otherwise, it would have been altogether as prudent not to have put his Readers in mind of it. He has discovered, it seems, that the Hebrew Particle י, which is translated *for* in this Text, does sometimes signify *although*, though *for* is undoubtedly the more common Meaning of it. And then, by his usual Dexterity in shuffling and changing Words and Phrases, he turns *for the Imagination of Man's Heart is evil from his Youth*, into *although he should fall into the last Degree of Corruption.* But after all the learned Labour which he has laid out on this Text, to make it suit his own Scheme, how plain and obvious is the natural Meaning of it, viz. *I will not curse the Ground again for Man's sake*, for Man is not to be cured that Way, he is so naturally bent to Evil, *for the Imagination of Man's Heart is evil from his Youth.*

After all, if these Scripture-Proofs cannot be evaded, according to the most obvious and natural Meaning of the Words, yet our Author is very sure that the Doctrine of the Corruption of human Nature, which the Assembly quote them to prove, cannot be true, and that for two very substantial Reasons: One is, that, according to this Doctrine, *Men are no moral Agents, not capable of performing Duty, nor of regulating their Actions by a Law commanding Good, and forbidding Evil.* p. 225. In another Place he says, that *if all Men are by Nature utterly indisposed, disabled, and opposite to all spiritual Good, and wholly inclined to all Evil continually, they can be in no Capacity of using Means of Amendment — nor is any Man, except Adam, blameable for whatever Wickedness is in the World, seeing it proceeds from a Cause subsisting in natural Necessity,* p. 167. I have said enough before, concerning natural and moral Impotency, to shew the Weakness and Absurdity of these Inferences. Because we have now no natural Disposition to spiritual Good, but are disabled or made opposite to it by the prevailing corrupt Bias of our own Wills, therefore we are not capable of it, even though we were willing and inclined to it. And because, by the same corrupt Bias, we are inclined to Evil, therefore we are not blameable for any Evil we do. This is plainly the Amount of our Author's Reasoning on this Head; I presume I may safely venture to let it pass without any Answer.

Another weighty Reason for which this Author *will not scruple to say, that the Assembly's Proposition concerning the Corruption of human Nature is false* is, that, according to this Doctrine, *Sin must be natural to us, and if natural, then necessary.* This is a favourite Turn of our Author's, which he has repeated abundance of times in his Book; but were he to repeat it a thousand times more, I shall not scruple to say, that a thousand Repetitions would not make Truth and Reason of it. If by Sin he means here the corrupt Bias of our Wills, that, indeed, is natural to us, as our Nature is corrupted by the Fall; but it was not so originally, as our Nature came out of the Hand of God: And therefore it is very improperly and unjustly compared by our Author to the natural Passions of Hunger and Thirst, which God himself put into human Nature. This corrupt Bias of the Will is certainly evil and sinful, and hateful to God, whether we have contracted it ourselves, or whether we derive it from *Adam*, that makes no Difference. A proud and passionate Temper is evil, whether a Man has contracted it himself, or whether (as is often most apparently the Case) he has derived it from his Parents. But if by Sin which Mr T. says must, according to the Assembly, *be natural to us; and if natural, then necessary; and if necessary, then no Sin;* he means sinful Actions which flow from, and are occasioned by, this corrupt Bias of the Will; it remains for him to prove, that a corrupt Bias of the Will makes the Actions necessary, and, consequently, not sinful. If a corrupt Bias makes Sin to be necessary, and, consequently, to be no Sin, then the more any Man is inclined to Sin, the less Sin can he commit: And, as the corrupt Bias of his Heart grows stronger, his actual sinning becomes more necessary; and so the Man, instead of growing more wicked, grows more innocent. Then *Lust, when it hath conceived,* that is, as our Author explains it, *when it is come to full Purpose, Power, and Maturity in the Heart,* instead of bringing forth Sin, as St. James asserts, would, according to this Author, bring forth pure Innocence; and the Man would be very unjustly punished with Death and Destruction for doing what was now become necessary, and which he could not help. This is very weak and wild talking; and yet thus much our Author's arguing proves, if it proves any thing.

He argues further, p. 128. that *if all actual Transgressions proceed from Adam's first Sin, then, in effect, Adam sinned all the Sin that hath been, is, or shall be in the World; and he is the only guilty Person that ever lived in it.* For if our Sins proceed from his, his Sin is the Cause of ours; and the Cause of every Effect is alone chargeable with the Effect it produceth, or proceedeth from it. But who says that *Adam's Sin is the alone and*

and only Cause of all actual Transgressions? The corrupt Bias which all Men derive from him may be, and is, further heightened by Men themselves. The natural Propensity to Sin grows by Indulgence and by Custom in sinning: Hereby it is raised to its full Power and Maturity in the Heart, and produces actual Transgressions. So, 'tis the Sinner's own Fault that he suffers himself to be drawn away and enticed into the actual Commission of Sin, by those Lusts which he derives in a corrupt Nature from *Adam*; and it is his further Fault, that he has heightened those corrupt Propensities of his Nature into more settled and confirmed Habits by his own wilful Indulgence of them, and by a Continuance in the Practice of Sin and Wickedness. As to our Author's saying, *that if our Sins proceed from Adam's, his Sin is the Cause of ours, &c.* 'Tis pity he had not learned before he wrote on this Subject, to distinguish upon that old School Axiom, *Causa Causæ est Causa causati*: he should have known that this holds only where the immediate Cause is essentially subordinate to the remoter Cause, not otherwise. But whoever thought that the actual Choice of our own Will, which is the immediate Cause of our actual sinning, is essentially subordinate to *Adam's* Sin; or that it necessarily follows from that corrupt Bias which we derive from him. The immediate Cause of a Stone's Weight in falling, is the Principle or Power of *Gravitation*, which God has put into it. Suppose the remoter Cause of a Stone's falling on my Head, and doing me a Mischief, should be some Man's purposely letting it fall upon me from the Top of a House or Tower; in this Case the immediate Cause is necessarily subordinate to the more remote Cause, by an established Law of Nature; therefore the Man is chargeable with doing the Mischief, not the Stone nor Gravity. But suppose some Person has told this Man a false Story of me, by which he has set him against me, or made his Heart opposite to me; the Man's malicious Action may be considered as the more immediate Cause of the Mischief, the other Person's Lye as the remoter Cause, or the Cause of the Man's Action. In this Case, though the other Person would be guilty of a Lye, yet the Guilt of the malicious Action would lie wholly on him that did the Mischief. And were this Man to be tried for it, in any Court of Justice, it would be a vain Thing to plead in his Justification, that the other Person was the Cause of it, not he. So *Adam's* Sin is the Cause of the corrupt Bias of our Wills; but it is our own wilful indulging to this corrupt Bias that is the Cause of our actual sinning. Therefore the Cause of our Sin is the Choice of our own Will; or our Sin proceedeth immediately from our own Choice: But it by no means follows, as our Author would have it, that there-

fore it proceedeth not also from *Adam's Transgression*; any more than, in the Case before supposed, that the Man's malicious Action does not proceed from the other Person's Lye. Upon the whole then, it is no palpable nor dangerous Error, nor any Error at all, to affirm, that the Wickedness of the World proceeds from *Adam's first Transgression*; in as much as that gave an Evil Bent and Bias to all his Posterity. This is no palpable and dangerous Error; but on the other Hand, it is a most obvious Truth that our Author talks very weakly and ignorantly on this Subject.

I am afraid of quite tiring my Reader with such Kind of Arguments and Criticisms as we have hitherto met with in the Book before us; and I cannot promise him that those which are yet to come are any thing better. I will only beg his Patience while I remark upon a few more, and that as briefly as may be.

The Assembly quotes *Psal. li. 5. Behold, I was shapen in Iniquity, and in Sin did my Mother conceive me*, for one Proof, among others, that Original Sin is conveyed, from our first Parents to their Posterity, by natural Generation; so as that all who proceed from them, in that Way, are conceived and born in Sin. Upon this Text our Author takes Occasion to display much of his critical Skill and Learning: He makes the Word which our Translators have rendered *shapen* to signify brought forth, or born. I will not stand to dispute with him for a few Months; e'en let it signify as he would have it, *I was brought forth, or born in Iniquity*. As for the Word translated *conceive* in this Text; after this reverend Divine has taken much learned Pains, for about a Page and half, to clear it from an obscene Sense which scarce any Body would have thought of, if he had not suggested it, he makes it to signify *made hot*, or *warmed*: And so one would naturally suppose the Sense should be *in Sin did my Mother warm me, or gave me the first vital Heat*. It seems then our Author's Criticism will not yet help his Cause. But he is obliged to have recourse to his usual Slight of *shuffling Words*, and putting one for another. By this Art he has presently turned *warmed* into *cherished* or *nursed*; *in Sin did my Mother nurse me*. But still this will not do, without some further Help; for it is not to be supposed that *David* here charges his Mother, whom he elsewhere calls the *Hand Maid of the Lord*, with nursing him in Sin, or giving him a bad Education: Besides, the Word *nursed* naturally refers to the State of Infancy, when according to our Author, *David* himself had no Sin of any Sort; and as for his Mother's Sin he had no need to be sorry for it. Therefore a little further Cast of this Writer's Skill is necessary to make this stubborn Text;

Text buckle to his Scheme. And by and by he has turned, *in Sin did my Mother nurse me*, into *I am a great Sinner*; and so by all these Shiftings and Changings, of one Word for another, and that for another, &c. he has at length pretty well managed and subdued this Text. But is this *leading us by the Hand into the most fruitful and pleasant Garden of God, his holy Word?* as he had promised us, p. 4. No surely, but it is leading of us quite out of it, into the Wilderness of his own Fancy. Is this agreeable to that Rule which he hath given us for interpreting Scripture? p. 3. viz. *We must not allow ourselves to feign any Thing; but must attend to the true, strict, and proper Sense of every Place, without daring to add or diminish by our own Imaginations.* And has our Author, indeed, given us the strict and proper Sense of this Place? No; and to do him Justice, he does not pretend that he has: And he gives us three Reasons why this Text cannot be taken in the literal Sense.

1. *In the whole Psalm there is not a Word, nor Hint, about Adam, or the Effects of his Sin upon us.* I answer, that this fifth Verse of the Psalm is more than a Hint about the Effects of Adam's Sin upon us.

2. *It is plain beyond all Doubt, that the Psalmist is charging himself with his own Sin, confessing and lamenting his own personal Wickedness.* And it is plain beyond all Doubt, that in this Verse of the Psalm, he is humbling himself before God upon the Consideration of his natural Corruption and Sinfulness.

3. *If we take the Words in the literal Sense of our Version, then it is manifest that he chargeth not himself with his Sin and Wickedness, but some other Person: and who sees not that he throws the whole Load of his Iniquity and Sin from off himself upon another.* But who sees not, with half an Eye, that this is very absurd Reasoning? For a Bias toward Sin in David, given him in his Conception, did not make his Sin necessary: Nor does it at all follow, as our Author would make it, that if David was shapen in Iniquity, then God was the Author of his Iniquity, because God shaped and formed him; for God acts in Providence, as an universal Agent, according to his own original Law of Propagation, whether Adam and his Posterity be innocent or sinful, pure or defiled; and so is not chargeable with particular Events. But, this Matter has been sufficiently considered before.

At the Close of this Section our Author runs a wild and most unjust Comparison betwixt the common Doctrine of Original Sin and Transubstantiation. *After all, says he, if you will adhere to the literal Sense of this Text, for the common Doctrine of Original Sin; shew me any good Reason why you ought not to admit*

admit the literal Sense of that Text, This is my Body for Transubstantiation. That may very easily be done, *viz.* because the literal Sense of the former Text is perfectly agreeable to the common Sense, and Reason, and Experience of Mankind, in a Multitude of other Cases ; and there is no Evidence either of Reason or Scripture against it. Whereas, the literal Sense of the latter Text is contrary to the most plain and certain Evidence both of Sense and Reason.

Our Author's Charge upon the Doctrine of Original Sin, that *it is hurtful to Piety, and apparently leaning to all Manner of Iniquity,* is most apparently owing to his own Misapprehension of the Doctrine which he undertakes to refute ; and to his confounding *natural* and *necessary*, and *Causes* and *Effects*, as he continually does.

Job. xiv. 4. is quoted by the Assembly as a further Testimony to the Propagation of Original Sin, *Who can bring a clean Thing out of an unclean? not one.* Where by *clean* our Author is pleased to understand *immortal*; and by *unclean, mortal*: For he makes the Sense to be, *We spring from a mortal Stock, and therefore are fail and mortal*, p. 140. But to me it seemeth evident, that, as *Job* speaks of his being brought into Judgment with God, in the Words immediately before, so he speaks here of some Sin, or some Defilement, as the Cause of his Mortality, which he expatiates upon in the following Verses. I shall only leave with the Reader what I apprehend to be the obvious Sense of the third and fourth Verses, which he may compare with our Author's Objections, p. 141, *viz.* *Why dost thou pass an uncommon Judgement of Afflictions on me, since all are unclean, or defiled from their Original?*

Thus also I will venture all that our Author has said to evade the Testimony of the next Text, *viz.* *Job* xv. 14. with the Judgment of any unprejudiced Reader ; for I do not find that any thing is here offered, to the purpose of the Argument, that has not been sufficiently answered before.

Another Text which the Assembly quote upon this Head, and which our Author has discreetly slipped over with a few Words, (for it would not have been prudent to keep his Reader's Attention long upon it,) is *John* iii, 6. *That which is born of the Flesh is Flesh; and that which is born of the Spirit is Spirit.* Here, by *Flesh*, Mr T. is pleased to understand nothing else but the *mere Parts and Powers of Man*; and to be *born of the Flesh*, is according to him, to be *born of a Woman by natural Descent and Propagation*, and to become a *Man, consisting of Body and Soul, or the mere Constitution and Powers of a Man in their natural State.* Now let us suppose, with our Author, that human Nature is not at all corrupted ; that there is

is no Evil Bias in our Nature ; no such Thing as a Propensity to Sin and Disinclination to Holiness and Goodness ; and let us try what Sense we can make of other Texts of Scripture, where the Word *Flesh* is used in Opposition to *Spirit*, as it is here ; as *Rom. viii. 1.* *There is now no Condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit* ; that is, not after the pure and uncorrupted Constitution and Powers of Man. Again, *ver. 8.* *They that are in the Flesh cannot please God* ; that is, no Man, who has the Constitution, Parts, and Powers of a Man, can please God. Again, *ver. 13.* *If ye live after the Flesh ye shall die* ; that is, if ye live suitably to the pure and uncorrupted Constitution and Powers of human Nature, ye shall die, and fall under the Wrath of God. And in what Sense we can understand it, that *the Flesh lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary the one to the other*, *Gal. v. 17.* if *Flesh* means nothing but the pure and uncorrupted Constitution and Powers of human Nature ? Nay, how shall we understand even our Author's Account of being *born of the Spirit*, in opposition to being *born of the Flesh*, and what Sense can we make of it ? viz. that *it is to be born of God into a divine and spiritual Life, into the right Use and Application of the natural Powers*, if there be no original Bias in our Nature, and if these natural Powers are pure and uncorrupted in the first or natural Birth. Why is not Man born in the right Use of his natural Powers at first, if he has no natural Pravity, if his Nature that comes into the World is *no other than God's own Work and Gift*, that is, as pure and undefiled as God made it : And we are sure that an infinitely holy God would make nothing but what is pure and undefiled.

In opposition to the Doctrine of the original Corruption of human Nature, our Author affirms, that, *on the contrary*, (this Text, viz. *John iii. 6.*) *supposeth that we have a Nature susceptible of the best Kind of Habits, and capable of being born of the Spirit*, p. 145. . And who ever denied it ? This Writer has a singular Talent at making Contradictions of Consistencies, and Consistencies of Contradictions. 'Tis a Discovery of his own, no doubt, that an Indisposition to do a Thing renders us incapable of doing it, even when that Indisposition is removed ; and that such a corrupt Bias of the Will, as doth in effect at present disable us for spiritual Good, renders us also incapable of being born of the Spirit, or of having that evil Bias corrected by his almighty Influence.

Well, but, after all, if the Testimony of this Text against our Author's Scheme cannot be fairly evaded, yet he is very sure that his Scheme is right ; and either this Text must have some

some latent Meaning, or none at all. *For if natural Generation is the Means of conveying Original Sin from our first Parents to us their Posterity, then it would follow, that natural Generation must itself be a sinful and unlawful Thing,* which yet he has proved, from another Text, it is not, p. 145. Here our Author's own Simile, for the Illustration, of this Point, might, if he had well considered it, have prevented his absurd Conclusion, *viz.* *So far as we eat and drink in Sin, it is a Sin to eat and drink; and so far as we are generated in Sin, it must be a Sin to be generated.* I suppose he means *it must be a Sin to generate*: So far as we eat and drink sinfully, that is, against the Law of Sobriety and Temperance, it is a Sin to eat and drink. But does our Author mean, that it is a Sin for a wicked Man, who lives in Sin, (*over whom Sin has Dominion, in whose Body it reigneth, and he obeys it in the Lusts thereof*, who therefore does nothing but *in Sin*,) does he mean it is a Sin for such a Man to eat and drink, and that it would be more virtuous for him to starve himself to Death by total Abstinence? I presume this is not his Meaning; though I will not be so vain as to say, that I can certainly find out what his Meaning is. Thus, so far as any Persons generate sinfully, that is against the Law of Chastity, they commit a sinful and unlawful Thing; but while they keep within the Bounds and Rules which God has prescribed, in this Case, they do nothing that is sinful; nor are they answerable for that natural Pravity which will be necessarily propagated to their Offspring, independently on the Choice and Consent, of their own Wills. Our Author's Illustration here is not amiss, *viz.* that *Men produce one another as the Oak produces the Acorn.* To which let me add, that if the Oak be corrupted, the Acorn may necessarily be so too; and so if human Nature be corrupted in the Parent, it will necessarily be so in the Offspring. A corrupt Stock will, by Virtue of God's vegetating Influence which he exerts according to his established Law of Vegetation, produce a corrupt Branch; and so will corrupt human Parents propagate a corrupt Offspring, by Virtue of that Influence which God exerts according to his original established Law of Propagation. But neither do human Parents commit Sin in propagating their Nature, (whether it be pure or corrupted is what no ways affects the Lawfulness of their Action) neither does God act unworthy of his Holiness in continuing his propagating Influence on the human Race, according to his established Law of Nature; and not working Miracles every Day, and every Moment, to prevent the Propagation of that Corruption with which the whole human Nature

Nature is now infected. In short God's vegetating Influence in Plants, and his propagating Influence in Animals is uniform and blameless, whether the Stock be good or bad.

In p. 148. our Author speaks out his Meaning more plainly than he has done before, viz. *All we lost in Adam was that Life which ceaseth when we leave this World; and all that God's Grace doth for us in Christ, to repair that Loss, is raising us up at the last Day.* To which I will only say, let any Man of common Sense, who is not under the Influence of violent Prejudice to a pre-conceived Scheme, read the New Testament and the Accounts which are there given of our Redemption by *Jesus Christ*, and the various Benefits that flow from it; and let him believe our Author's Scheme to be scriptural and true if he can.

The Assembly assert, that *the Fall brought upon Mankind God's Displeasure and Curse, so as we are by Nature the Children of Wrath;* to prove which they, very properly, quote *Eph. ii. 2, 3.* a Text that has been considered before. Our Author will be bold to say, that *neither from this Text nor from any other Scripture, can this proposition be proved,* p. 151. and I am as bold to say it can be proved, and has been proved already.

It is further asserted by the Assembly, that *we are by Nature Bond-Slaves to Satan;* to prove which they quote *2 Tim. ii. 26.* *And that they may recover themselves out of the Snare of the Devil, who were taken Captive by him at his Will.* Here our Author has somewhat improved upon a whimsical Sense, that was anciently given by *Theophylact* of this Text, and has adopted it for his own: It affords him a glorious Opportunity of displaying his profound Skill in Criticism; and by the help of that Art he gives this Turn to the Text *that they may recover themselves out of the Snare of the Devil, being caught to Life by him*, viz. the Servant of God mentioned at the Beginning of ver. 24. *to the Obedience of God's Will.* I promised our Author to remind him of his Critique on *Rom. v. 12.* p. 51. and now is a proper Time for it. There he insists upon it that the Particle *ω* which is translated *that*, and in the Margin *whom*, cannot refer to *αὐτὸν, Man*, in the Beginning of the Verse, as the marginal Version refers it, because *Saracē Death, is the next Substantive going before, to which, therefore, according to the Rules of Grammar, it must refer*; and yet in the Text, now under Consideration, he will have *αὐτῷ him*, refer, not to *αὐτὸν, the Devil*, which is *the next Substantive going before, with which, according to the Rules of Grammar, it can agree, but to δοῦλον, Servant, at the Distance of almost three Verses.* What wretched Shifts is this Man

Man put to, to support his Scheme, or rather to keep the Scriptures from testifying against it ? And yet all will not do.

His Criticism on the Word ξωγενεύειν taken *Captive*, is still more extraordinary. He tells you, that any, Greek Scholar, that can only look into his Lexicon will satisfy you that the Word ξωγεω never signifieth to take captive, or catch either Men or Beasts to kill and destroy them, but it always signifieth to revive, to bring to Life, to restore ; and when applied to War, or Hunting, signifieth to take with a Design to preserve and keep alive ; not as Enemies taken for Bonds, or for Death, but as Captures redeemed for Life and Liberty. One would think our Author was just such a Greek Scholar as he has here described, and that the Lexicon he has looked into is but a very sorry one. It is strange that the Word ξωγεω, which is commonly applied to hunting should never signify to catch Beasts to kill and destroy them. Not many Beasts are hunted and catched with a Design to be preserved and kept alive, besides *Squirrels* and *Monkeys*. When this Word is applied to War, it is used, indeed, for taking Captives alive ; but it by no Means determines what is to be done with them afterwards whether they are to be released again, or made Slaves of. Thus, in the *Septuagint*, it is used for saving *Rahab* alive, when the Design was to give her her Freedom, *Josb.* vi. 25. and it is used for saving the *Gibeonites* alive, when the Design was to make Slaves of them, *Josb.* ix. 20. Therefore our Author's learned Criticism on this Text is false, and so we dismiss it, with all that he has built upon it.

*I have no Inclination to expose the frightful Consequences of our Author's Scheme *. How highly injurious it is to the Scriptures any one may see. But give me leave, before I dismiss this Part of the Book, to commiserate the Case of those mistaken Persons who I hope, are not many, with whom such an extravagant Scheme, so contrary to the whole Current of Scripture, and to the common*

* The Author's Words referred to in this Paragraph are these :
 " I have no Inclination to expose it (*the Doctrine of Original Sin*) in
 " all its frightful Consequences. How highly injurious it is to Divine
 " Justice any one may see. But give me leave to commiserate the
 " mistaken Many, with whom such Points as these pass for Articles of
 " the Christian Faith. Their Eyes are covered with a thick Cloud
 " of Error, and the All-perfect Goodness of God, which should be
 " their Joy and Life, is thereby intercepted from their View ; or ap-
 " peareth quite deformed : and they sit astonished in the gloomy cave
 " of Superstition, haunted with causeless Fear, Terror, and Despair ;
 " and resounding with the horrible Murmur of Blasphemy.

Sense and Experience of Mankind, can pass for rational and scriptural Divinity. Their Eyes are covered with a thick Cloud of Bigotry, Prejudice, and Error; whereby that greatest Instance of God's Goodness, which should be their Joy and Life, even his giving his Son to be a Sacrifice for our Sins, and to save us from the manifold Ruins of our Fall, is intercepted from their View, whereby the whole Gospel is most wretchedly impoverished and deformed, and almost all the Glory of it quite darkened. May God give them Repentance to the Acknowledgment of the Truth, least their causeless dishonouring of Christ, and his Gospel, should prove a Prelude to those Blasphemies which resound in that gloomy Prison, where all the Despisers of Christ shall wonder and perish.

T H E
S C R I P T U R E - D O C T R I N E
O F
O R I G I N A L S I N,
V I N D I C A T E D.

P A R T III.

IT is Time now to take a little Notice of the third Part of this Book, in which the Author undertakes to answer Objections against his Scheme.

The *First*, which he puts in the Form of a *Query*, is, *Are we not in worse moral Circumstances than Adam was?*

To which I answer, that this is mere trifling, if not worse, to frame an Objection in such Words as makes the Case all confused, and affords Matter for flourishing and expatiating in many Answers. But let the Objection be put thus: Are we not more inclined to Sin than *Adam* was by Nature? And then let this Author answer roundly, according to his own Scheme, that we are not; and let him prove it if he can.

It is with him a very material Objection against the common received Doctrine of Original Sin, that, *according to that Scheme, a corrupt Nature will, to the End of the World, remain in every Man so long as he liveth*, p. 167, and so it will remain in some Degree: and what then? Does it therefore follow, that the *Reformation of Mankind must be impracticable with regard to the impure Spring of all Wickedness?* For as this natural

natural corrupt Biass may be greatly heightened and strengthened, so, on the other hand, it may be greatly weakened and diminished, as it really is in all good Men: Does it follow, that *therefore Men are in no Capacity of using the Means of Amendment, and that no Man is obliged to attempt the Reformation of the World, nor any, except Adam, blamable for whatever Wickedness is in it?* Nothing need be said to shew the unreasonable Absurdity of these Inferences to any common Reader.

Our Author takes occasion, under this Head, to expatiate largely on *Adam's Folly*. He can find no Traces of superior Wisdom in him, even before his Fall, to the Bulk of his Posterity; and upon comparing the Acts which *Adam* performed in his State of Innocence, with what Men have since been capable of, he doth not find that he was a whit wiser than they are. Now, though I have a much better Opinion of our first Parent's natural Capacity and Genius than, it seems, Mr T. has; yet I will not stand to dispute this Matter with him at present; because it is quite foreign to the Argument about Original Sin. The Question is not about natural Capacity and Genius, but about *moral Circumstances*; therefore it is not, Whether *Adam* was wiser than we are? but, Whether we are not more inclined to Sin than *Adam* was? So that all our Author hath said upon this Matter, for about six Pages, is mere trifling in the Argument, and as such I shall pass it all over.

But from *Adam's* complying with the Temptation, to eat the forbidden Fruit, he gathers that *Joseph and Daniel and the three young Men who refused to worship Nebuchadnezzar's golden Image, were far superior in Virtue to Adam, even in his most perfect State*, p. 172. But, he adds, some will say, *the Grace of God strengthened and assisted these Men*: To which our Author replies, *that all the Faculties and Helps that Adam had, and that we have, are wholly from the Grace or Goodness of God*; so that he had no Powers nor Advantages from himself any more than we. But he has quite forgot one very material Difference betwixt *Adam* and us, viz. that these Powers belonged to his Nature, but they do not to ours; which, with his good leave, does very much alter the State of the Argument.

A second Objection which our Author is aware may lie against his Scheme is, that *Adam was created after God's own Image; and will you say, that his Posterity are made in the same Image of God?* This, it seems, Mr T. will say, and does roundly say it, p. 175. and proves that Man was made in the Image of God after the Fall, as well as before it; because it is given as a Reason for punishing Murther, with the Death of the Murtherer, in Noah's Time, *for in the Image of God made he Man*, Gen. xi. 6.

But though it may follow from hence, that Men, in Noah's Days, were truly made in the Image of God, as well as Adam ; yet it will by no means follow, that Men were made in Noah's Days, and were to be made to the End of the World, in the same Image of God, or in his Image in all the same Respects that Adam was. Adam was made in the Image of God in the Spirituality and Immortality of his Nature, which I apprehend is the Image of God spoke of Gen. ix. 6. and thus far all Men are made in the same Image of God. Adam was made in the Image of God in respect to Dominion over the Creatures ; which political Image, as we may call it, was forfeited by Adam, but was graciously restored in some Measure to Man in Noah's Time. But Man was also made in the moral Image of God's Holiness ; which Image was lost by Adam, and is restored, only in some Part, to pious Men while they are in this World. To prove that Man was originally made in the moral Image of God, the Assembly quote Col. iii. 10. *And have put on the new Man, which is renewed in Knowledge after the Image of him that created him : And Eph. iv. 24. And that ye put on the new Man, which, after God, is created in Righteousness and true Holiness.* It seems they thought the Apostle alludeth in these Texts to Adam's being made in the Image of God, and taketh his Manner of Expression from thence. And our Author allows, that, probably, he does so. Methinks then, it is more than probable, that Knowledge, Righteousness, and true Holiness, belonged to that Image of God, in which Adam was created, and which is here said to be renewed in those who are created in Christ Jesus. It is manifest that the New Testament does, in several Places, run a Parallel betwixt Adam and Christ ; and betwixt our Fall and Ruin by the former, and our Recovery and Restoration by the latter. Thus Adam is said to be the Figure or Type of Christ ; and Christ is called the second Man, and the last Adam. As Adam was God's more immediate Workmanship than any other Man, being immediately created, by his Power ; so, (to carry on the Allusion,) those whom Christ restores by the Power of his Grace from the Ruins of the Fall, are said to be his Workmanship created in Christ Jesus. Eph. ii. 10. And as the first Man was created in the Image of God ; so the new Man, whom Christ restores, is said also to be created after God, and renewed after God, and renewed after his Image : And here the Apostle mentions three Particulars of that Image of God ; Knowledge, Righteousness, and true Holiness. Now if these Things made no Part of the Image of God, in which Adam was created ; where is the Parallel and Resemblance betwixt the first Man, and the new Man ? betwixt

twixt the Creation of *Adam*, and this new Creation in *Christ Jesus*? And besides, with what Propriety can Men be said to be *renewed* after an Image that never belonged to their Nature, and which they never, in any Sense, either had or lost? These Texts, therefore, must, according to their obvious Sense, lead us to conclude that *Knowledge*, *Righteousness*, and *Holiness*, did really belong to that Image of God in which the first Man was created. Let us see now how our Author shifts off the Evidence of these Texts against his darling Scheme. Here he has recourse to his usual *Slight of shuffling Words and Phrases*, and substituting others, that are more convenient for his Purpose, in the Room of those which the Spirit of God makes use of. Thus, *renewed in Knowledge*, that is, says our Author, *in the Acknowledgment of the Truth*. He makes the *new Man* to signify nothing but a *Life of Truth, Righteousness, and Holiness*: And, *after the Image of God*, is *agreeable to his Nature, as those who walk in Righteousness and Holiness are like unto him*. But still the Turn which he gives to these Texts is apparently so forced and unnatural, that it may be feared few will embrace it, in preference to the natural and obvious Sense of the Words, unless there be some urgent Necessity to depart from the obvious Sense; which, therefore, our Author labours, with his usual Strength of Reasoning, to prove that there is. He tells us, *it will not, nay, he had almost said it cannot, follow from these Texts, that Adam was originally created in this Image of God, for a very good Reason; because this Image, or the Habits of Virtue and Holiness, cannot be created in the same Manner as our natural Faculties, viz. by an Act of God's absolute Power without our Knowledge, Concurrence, or Consent*; --- for *Holiness must necessarily be the Choice of our own Minds* --- it *must be our own Act and Deed* --- therefore *Adam could not be originally created in Righteousness and true Holiness, because he must choose to be righteous before he could be righteous, and therefore he must exist, he must be created before he was righteous*. According to this Way of Reasoning, *Christ could not be holy at the Time of his Birth*; and the Angel was mistaken, when he said to the Virgin *Mary, That Holy Thing that shall be born of thee*. Nay, God could not be righteous and holy from Eternity, because he must exist before he was righteous and holy. But might not a Quality or Principle of Holiness, *i. e.* an Inclination and Propensity to it, be concreated with *Adam* without his actual Consent? Most certainly it might, notwithstanding our Author's *cannot*. Can he form no Notion of habitual Holiness, or Propensity to Good, distinct from virtuous Actions? Does not the Scripture describe

a good Man as being *ever merciful*, or *merciful all the Day*, as the Margin renders it more closely to the Original, *Pf. xxxvii.* 26. that is, he is always of a merciful Disposition. And will our Author say, that he is *never* merciful but, it may be, once or twice in a Day or in a Week, when he is actually performing Works of Mercy; and yet, with just as good Reason, may he say so, as that *Adam* could not be holy before he had performed some holy Action. What Reasoning is here against a Habit or Principle of Holiness! And yet, this Stuff our Author calls *Demonstration*.

He concludes this Paragraph with an Inference, in which I perfectly agree with him, *viz.* *If the foregoing Reasoning and Arguments be good, Original Righteousness is just as far from Truth as Original Sin*, p. 179. But if his Arguments are *good for nothing*, his Conclusion is worth nothing, and so we dismiss it: And we must still prefer the Account which God gives us in his own Word of that Image of himself, in which he created Man, to Mr T's Demonstration against it.

Our Author has framed a *third* Objection against his own Scheme in these Words: *But we derive from Adam a moral Taint and Infection, whereby we have a natural Propensity to Sin*, p. 184. As to this, he very honestly confesses in the next Page, *that he doth not understand what is meant by it*; and I most firmly believe him. He has given such abundantly convincing Evidences of this Truth, that one cannot doubt of it; one may clearly see it, in almost every Page of his Book, that he is arguing against that which he doth not understand. One glaring Evidence of this Sort I have lately turned over in p. 181. where, after he has descanted on *Rom. ii. 14, 15*, and proved by it, what no Body denies, *viz.* that *the Light of Nature, common Reason, and Understanding, is a Law, a Rule of right Action to all Mankind*; *that all Men ought to follow it*; and *that if they do not they are answerable to God*; he insers, therefore this Text is so far from serving the Purpose for which it is brought, that it overthrows the whole Scheme of Original Sin, as taught by the Assembly of Divines. As if a moral Taint, or native evil Bias, upon the Will of Man, (which is all that the Assembly teaches,) were any Way inconsistent with the Obligation which all Men are under to follow the Rule, whether of natural Reason or of Revelation, which God has given them. Did any Mortal before Mr T. ever imagine, that a Disinclination to Duty (whether natural or acquired makes no difference in this Case) would set a Man free from all Obligation to perform the Duty; or, that an Inclination to any Sin would make it to be no Sin, in the Man that commits it. It is evident, indeed, and we should certainly have known it if our Author had not told us, that he doth

doth not understand what a moral Taint means. Again, p. 184. *By a natural Propensity to Sin, he presumes, is meant a necessary Inclination to Sin; or, that we are necessarily sinful from the original Bent and Biass of our natural Powers, which, he says, must be false; for then we should not be sinful at all, because that which is necessary, or which we cannot help, is not Sin.* Here again it is most evident that our Author does not understand what a moral Taint deriv'd from *Adam*, or a native Propensity to Sin, means: for if he had, he would not surely have argued at this monstrous Rate; and inferred that a Propensity or Inclination to Sin lays Men under a necessity of actual sinning. It is Pity this Writer did not take some Pains to understand so plain a Notion, which I can hardly think is above the Capacity of a Child, before he gave himself the Trouble to write so large a Book against it.

He doth not know that we derive any thing at all from Adam, but by the Will and Operation of God, no more than the Acorn deriveth from the Oak, p. 185. And what then? May not an acorn, partly corrupted, produce a corrupt Oak, under the general and blameless Influence of the God of Nature. Our Author doth not seem to know much of the Matter: However, though he does not understand what a moral Taint can mean, he roundly pronounces it impossible and absurd. And just so, and with equal Truth and Reason, might a Man, who doth not understand Sir Isaac Newton's Philosophy, pronounce him a *Block-head*; and prove it too, by as vehement Assertions as those wherewith this Author has so clearly proved and established his Point.

The fourth Objection which Mr T. is aware of, runs thus: *But it hath been often observed, that the Vices of Parents do infect the Blood of their Children, and communicate to them bodily Distempers, yea, and the Vices themselves; what Absurdity then is it to admit we derive a vicious Taint from Adam.* To which he answers, *It is not possible that Parents should, by Propagation, communicate Vice; which is always the faulty Choice of a Person's own Will,* p. 188. I presume he means actual Vice or Sin, if he means any thing. But what does this prove against their communicating vicious Inclinations, which is all that the Assembly, and the Divines of their Stamp, do in this Case contend for? Indeed, just nothing at all. From whence it is further manifest that our Author doth not understand what he is writing against. He allows a *Man may possibly have Passions and Appetites of the same Degree or Quality with those of his Progenitors; but this, he saith, can truly be assigned to no other Cause besides the Will of God,* p. 189. But, methinks, after his honest Profession of his Ignorance in this Matter, his Modesty should only

have said, *I can assign no other Cause, &c.* and not thus have made his own Understanding the supreme Measure of what can be done.

As for bodily Distempers, which many Children derive from the Vices of their Parents, our Author apprehends, that such Changes which happen in their Constitutions are manifestly for the better, and are appointed favourably to them : that is, it is manifestly for the better for a Child to inherit the King's-Evil, or Foul Disease, and drag on five or ten Years of Misery, and then die of it. I will not use our Author's Language of Popedom and Infallibility, and say, surely, evidently, and beyond all Doubt, it cannot be for the better ; but I must honestly confess, that it is not manifest to me that it is for the better ; nor doth any thing that he hath wrote on this Head at all persuade me that it is so.

It may be objected to our Author's Scheme fifthly, That Children begin very soon to sin ; and how can this be accounted for but upon the Scheme of Original Sin ; namely, that it is infused into our Nature. Mr T. accounts for it by the neglect of Parents to endeavour to bring up their Children in the Way of Virtue, and to correct their Appetites with proper Discipline and the Rod. But how Children who are perfectly pure and Innocent, even as Adam was when he first came out of the Hand of a pure and holy God, should so generally want the Rod, is not easy to conceive. I look upon Solomon's Account of this Matter to be really better than our Author's, viz. that *Foolishness is bound in the Heart of a Child.* Mr T. tells us, that if Parents first learned true Wisdom for themselves, and then endeavoured to bring up their Children in the Way of Virtue, there would be less Wickedness in the World, and the Untractableness of Children less visible. But would there then be no Wickedness in the World ? Would Children grow up in perfect Innocence ? And is it found, in fact, that the Virtue or Wickedness of Children, their Tractableness or Untractableness, is always in proportion to the Wisdom and Endeavours of their Parents, to bring them up in the Way of Virtue ? No. Mr T. acknowledges, that after all, Children may be drawn away and enticed into Wickedness when Parents have done their best, p. 192. But can it reasonably be supposed that this would be so universally the Case, as in fact it is found to be, if all Children were perfectly pure and innocent by Nature.

A sixth Objection which our Author obviates, is taken from Rom. vii. 23, 24. There is a Law in our Members which warreth against the Law of our Minds, bringing us into Captivity to the Law of Sin and Death ; and the holy Apostle, with Sorrow, acknowledgeth this was his own Case : And doth not this prove that

that this is the Case of all Men, even good and holy Men while they are in this World; and consequently, that we came into the World infected and depraved with these sinful Dispositions?

To this Objection our Author, in the first Place opposes his senseless Argument, which he has so often repeated, *viz.* That if we came into the World infected and depraved with sinful Dispositions, then Sin must be natural to us; and if natural, then necessary, and if necessary, then no Sin. This has been abundantly answered before; and I can hardly suppose my Reader to be so senseless as that he needs to be again reminded of so obvious a Truth, *viz.* that natural evil Inclinations do not make any Sin necessary, as to the actual Commission of it.

Secondly, Mr T. assures us, that the Apostle doth not here speak of himself, or of any other Man, as he cometh into the World, but as he is afterwards depraved by his own Choice. This is beginning the Question. And, as he has not favoured us with any Proof of this his Assertion, we are not bound to believe it.

Thirdly, He asserts further, that the Apostle doth not here speak of himself, or of any Man, in a regenerate State; but describeth the unhappy Condition of a Jew, in the Flesh, under the Power of Sin, and under a Law which condemneth him to Death for it. For this, I am sure, he ought to bring most apparent Proof, since the Text doth, by no means, lead us to such a Transition: from Paul's speaking in his own Name, to his speaking in another's Name. That the Apostle speaks of a Jew under the Power of Sin, ver. 5. For when we were in the Flesh, the Motions of Sin, which were by the Law wrought in our Members to bring forth Fruit unto Death; that he here speaks of a Jew, that is, of himself when he was a Jew, I readily grant. But, that St Paul doth not speak of himself, our Author thinks is manifest enough; for the Person, or Persons, of whom he speaks, were before the Commandment came, once without Law, ver. 9. but the Apostle was born and continued under the Law till he was a Christian; and, therefore, it cannot be true that he was ever without the Law, p. 194. No more can it be true that any other Jews were ever without the Law, in the Sense which our Author puts on that Expression, since Moses's Time. But how easy is the Sense in which this Text is more commonly understood, without the Law, i. e. without any inward Sense of the Law working upon Conscience. Before he applied the Law to his Conscience he was not sensible of the working of Sin, nor of his State of Death because of Sin; so he was alive without the Law. But when the Commandment came, i. e. when it was set home with Power on his Conscience by the Spirit of God, Sin revived in the Sense of it, and he died as to the Opinion which he had of him-

self. He now saw himself to be a dead Sinner, justly condemned to Death by the righteous Law of God.

But our Author's main Argument to prove, that St Paul does not here speak of himself, is taken from some Expressions in the Description of the Person here spoke of, which are supposed to be inconsistent with the Character of a truly good Man, as well as with the Account which this Apostle does elsewhere give of himself; as particularly ver. 14. *I am carnal, sold under Sin.* I grant this expression sounds harsh and severe to be applied to the holy Apostle, and it is, indeed, almost the only Difficulty in the Application of all that is here said to him. But might not a very humble good Man, when complaining with the utmost Detestation of that Principle of Sin which he sometimes found working in him, make use of such a strong Expression as this, which yet need not be taken in its utmost and most severe Sense. Doth not David in his Humiliation say, *I am a Worm, and no Man*, Ps. xxii. 6. And what if Paul, in his deep Humiliation, should have said, *I am a Sinner, and no Saint*; might not such an Expression have been allowed in such a Case? Nay, doth he not say of himself, *I am less than the least of all Saints*, Eph. iii. 8. (ελανισθεο) and will our Author say, this Expression must needs be taken in its utmost and most severe Sense? As for that other Expression which Mr T. hinges on, ver. 24. *O wretched Man that I am, who shall deliver me from the Body of this Death*, which, he says, plainly supposes, that the Person here spoke of is not delivered from the Slavery of Sin, and from Death, the Condemnation of the Law. I cannot see, that this is supposed here plainly, or at all; for he might very well cry out, *who shall deliver me from the inward Working of this Body of Sin, or Death*; though he knew himself to be freed from its condemning Power.

It is a weaker Argument still, by which our Author endeavours to prove, that this Chapter does not speak of any regenerate Person whatsoever, because it is the constant Instruction of the Gospel that we mortify the Deeds of the Flesh; and the certain Rule of the Gospel, that all who are born of God, and are in Christ, have already mortified the Flesh with the Lusts. For the Person, who here speaks, might be constantly employed in mortifying Sin, and he might really have mortified it, in a good measure; and yet have Reason to complain bitterly of its inward working still.

But allowing there may be some Difficulty in applying one or two Expressions in this Chapter to the Character of a good Man; yet I apprehend there is much more Difficulty in applying several other Expressions to the Character and Condition of a *Jew in the Flesh; an unregenerate Man who is under the Power*

of Sin ; of one enslaved to Sin without Help, and subjected to Death without Pardon : viz. That he consents unto the Law that it is good ; that he delights in the Law of God after the inward Man ; that he would do good ; that to will is present with him ; or, that his Will is brought over to an Approbation and Choice of Holiness and Obedience to the Law of God ; and when at any time he fails of his Duty, and commits Sin, he doth what he allows not, what he would not : That Sin is the Burden of his Soul, he earnestly desires to be delivered from it, and cries out, *O wretched Man that I am, who shall deliver me from this Body of Death ?* Are these the Descriptions and Characters of an unregenerate Man ; of one who is not delivered from the Slavery of Sin, but is in Bondage and Subjection to it ? Might I not answer in our Author's modest Language, p. 214. *Surely they are not, it is evident beyond all Doubt, certainly the Apostle is here describing a good Man ; he speaks infallibly of a regenerate Person ; he undeniably speaks of himself in his own proper Person.* *He cannot be supposed, by so good a Character, to describe the State of an unregenerate Man, who is under the Power of Sin ; unless he can be supposed to represent the Lovers of Sin and the Lovers of Holiness under the same Character, and in the same State.* But it is not worth while to pursue this Argument any further at present, because it is quite foreign to the Purpose in hand ; and for what Reason our Author has filled up so many Pages with it, unless it were to swell the Bulk of his Book, is not easy to say. Whether St Paul speaks here of himself, or of some other Person ; of a natural, or of a regenerate Man, 'tis all one to the Doctrine of Original Sin. If you suppose the Apostle is speaking of a good Man, this Passage of Scripture shews that there is a corrupt Bias upon the Hearts of Men inclining them to Sin, and indisposing them to Duty and Holiness, which it is exceeding difficult for Reason, and even for Grace, compleatly to conquer. Or, if you understand the Apostle as speaking of an unregenerate Man, a carnal Jew, it will be exceeding difficult to account for such a corrupt Bias upon all the carnal Jews, if it did not proceed from some common Cause ; if they had not all derived it from some one corrupt Fountain. This Passage further proves, that such a corrupt Bias upon the Heart does not make Sin necessary ; for the Person who does here acknowledge and complain of such an evil Bias, is very far from excusing himself on that Account : He owns himself to be a Sinner, and calls himself a wretched Man. On that Account, therefore, it by no means follows, as our Author will have it again, p. 222. *that our coming into the World infected and depraved, with sinful Dispositions conveyed down to us from Adam, makes any Man sin necessarily, through the malignant Influence of some*

some Principle which it was never in his Power to command, for then he would be no Sinner at all. This ridiculous Argument, this *Crambe repetita*, has been so often repeated, that it is now grown quite nauseous.

Our Author has himself favoured us with a Description and Character of a good Man, which is somewhat different, indeed, from the Character which St Paul gives us, but not quite so consistent: For Instance, he tells us, p. 220. *It is the real Character of every true Christian; not that he feels he hath a corrupt and wicked Heart, but that he crucifieth the Flesh with the Affections and Lusts.* But how he crucifieth this Flesh, this sinful Principle working in him, without feeling it, I must leave our Author to explain; which, I am persuaded, no Man of inferior Abilities to himself can do.

We are obliged to Mr T. for his charitable Concern to free us from a dangerous Snare into which, he fears, many have fallen, from a false Persuasion that St Paul describes a good Man, and is speaking of himself in Rom. vii. which, he faith, hath a manifest Tendency to give us too favourable an Opinion of the Workings of criminal Affections; to make us remiss in mortifying them; to encourage us to venture too far in sensual Indulgences; and to lull Conscience asleep when we are fallen under the Dominion of them, p. 223. But how this Persuasion, viz. That a truly good Man is grieved, above all Things, at the working of his criminal Affections, should make any Person favourable to them, and remiss in mortifying them, is not easy to comprehend. That this Character of a good Man, viz. that he would do good; that he consents to the Law of God, and delights in it, and most earnestly desires us to be delivered from all Workings of Sin, should encourage any to venture too far in sensual Indulgences, is very surprizing. That this Description of a renewed Conscience, viz. That it is most tenderly sensible of the working of Sin, even in the Heart, as well as in the outward Practice, should tend to lull Conscience asleep: These are Mysteries which our Author only can explain.

Thus Mr T. hath, in his Way, answered all Objections against his Scheme, and presumes we are satisfied with his Answers: Yet he supposes, that, perhaps, we may be inclined to Query.

I. Is not the Doctrine of Original Sin necessary to account for the Being of Sin in the World? How comes it to pass there is so much Wickedness in the World, if our Nature be not sinful? To which he answers; Adam's Nature, it is allowed, was very far from being sinful, and yet he sinned; and, therefore, the common Doctrine of Original Sin is no more necessary to account for the

the Sin that hath been, or is, in the World, than it is to account for Adam's Sin. If Men were never drawn into Sin any other Ways than as *Adam* was, *viz.* by Temptations offered from without themselves, there might be something in what our Author saith: But there are Instances, numberless Instances, most undoubtedly there are, of Men sinning without any Temptation offered them from without. It is necessary, therefore, some other Account should be given of their sinning than of *Adam's*. And how to account for the universal Spread of Sin over the whole World of Mankind, without one Exception, if there were no Corruption in their common Root and Head, still remains a Difficulty, which our Author's Scheme doth, by no means, surmount.

2. A second Query is, *How then are we born into the World, and what Ideas ought we to have of our Being?* Here our Author takes Occasion to display the Excellency and Use of our natural Appetites and Passions; but quite forgets to mention the only Thing that is of any Consideration in the present Argument, *viz.* The apparent and very sensible Irregularity of them. He hath given us no manner of Solution of this grand Difficulty, How, and from whence, it comes to pass that those Appetites and Passions, which, no doubt, were at first wisely and kindly implanted in our Natures by a holy God, are now so irregular and strong, as that not one Person has resisted them, so as to keep himself pure and innocent. Nor can this Difficulty be solved upon our Auuthor's Scheme.

3. The next Query is, *How far is our present State the same with that of Adam in Paradise?* As to mental Capacities, as far as I can find, this Writer hath as good an Opinion of his own as of *Adam's*. He imagines Sir Isaac Newton to have been a much wiser Man than ever *Adam* was. Whether he was so, or no, is nothing to the present Argument, about moral Depravity and Corruption. However, I ought not to conceal, that he has so much Complaisance to our common Father as to allow that, probably, many of his Posterity may be sillier than he was; in which Class, I presume I may take it for granted, he ranks the Assembly of Divines, and all who are weak enough to believe the Doctrine of Original Sin. Under this Head the Author runs a Comparison betwixt the innocent *Adam* and his Posterity in several Particulars; One is, *Many Men are overcome by Temptation, and so was Adam.* But still he forgets one very material Circumstance, *viz.* that many Men are overcome by the Corruption of their own Hearts, without any Temptation from without; but so was not *Adam*, 'till after his Fall.

He allows, that *our Temptations are more than Adam's.* He should have considered also, It is by the Appointment of God that every Infant is now brought into the World under these superior Temptations, and in the midst of this Deluge of Iniquity. And would a just and kind Creator do this if there were no original Constitution, whereby original Degeneracy has overspread all Mankind?

Our Author supposes, that *if we had come into the World with our present Nature, in an Age and Nation where Vice had been banished, Virtue of all Kinds universally practised, and the Grace of God, as at present, revealed, and had grown up under all the Advantages thence arising, we should have come into Being under Circumstances much more advantageous for Virtue and Piety, and for persevering in it than Adam,* p. 229. This is all laid upon the Supposition, that our present Nature is not depraved and corrupted; and upon that Supposition he hath made a wonderful Discovery, *viz.* That if we had no Temptations to Sin, and better Advantages for persevering than Adam had, we should be under Circumstances more advantageous for persevering than Adam was. This is somewhat more evident than our Author's favourite Argument, *viz.* If *Sin be natural, it is necessary.* But what ridiculous Trifling is it to argue upon a Supposition of what never was in any Age or Nation since the Fall of Adam? And what, upon the Principle which he is arguing against, never will be. If this Author would say any Thing to the Purpose, he should argue upon the Circumstances which Mankind are actually in; and not upon a Supposition of Circumstances which never were, nor ever will be.

4 The last Question our Author starts is, *How is it consistent with the Justice of God, that we suffer at all upon Account of Adam's Sin?* For an Answer to this he refers back to his Appendix to Part I. I would also refer back to my Remarks on that Appendix, : and let the Reader judge freely for himself.

And now, though Mr T. has proved his Scheme *certainly, to Demonstration, beyond all Doubt, and infallibly,* he honestly declares *he is not infallible.* I make no Doubt but the Reader hath found that out before now.

He tells us, he *hath declared his Sentiments honestly and impartially.* I believe he has, *i. e.* his own Sentiments, or his own darling Scheme. But (to borrow a few more of his candid Words, p. 181.) *one cannot forbear observing, upon the whole, what serious Regard hath been paid to the true Sense of Scripture, and how careful he hath been to establish his Doctrine upon a just and firm Foundation in the Word of God,* when he could so wretchedly pervert so many Texts of Scripture from their

their natural and obvious Meaning, which manifestly and undeniably affirm the Doctrine of Original Sin; rather than submit to the plain Sense of Revelation against his own preconceived favourite Scheme. *The brightest Revelation thus wretchedly applied, must be worse than the Darkness of mere Ignorance: It will not only not discover the Truth, but vindicate the greatest Error.*

It is not yet enough to our Author's Purpose, that he hath explained away the Scripture-Doctrine of Original Sin; for there are other Doctrines that stand so nearly related to it, and are so evidently connected with it, that, if possible, he must explain away these too, or he does nothing. He proposes, therefore, to try what he can do with those two principal Articles, **REDEMPTION and REGENERATION.**

As to the Doctrine of Redemption by *Jesus Christ*, this Author hath, in a good measure, given us his own Sentiment before, p. 148, viz. that *as all we lost in Adam was the Life which ceaseth when we leave this World; so all that God's Grace doth for us in Christ, to repair that Loss, is raising us up at the last Day.* But over and above this he now also allows, that *the Reason and End of Redemption in Christ was the erecting and furnishing a Dispensation of Grace, for the more certain and effectual Sanctification of Mankind into the Image of God; the delivering them from the Sin and Wickedness into which they might fall, or were already fallen; to redeem them from all Iniquity; and to bring them to the Knowledge and Obedience of God,* p. 232. And this, as far as I can find, is all this Author understandeth by Redemption. Here is not a Word of the Atonement of *Christ's* Death; of his suffering for our Sins, the Just for the Unjust, and redeeming us from the Curse of the Law, being made a Curse for us; of his reconciling us to God by the Cross; of his giving himself for us, an Offering and a Sacrifice to God; of his bearing our Sins in his own Body on the Tree, the Lord having laid on him the Iniquity of us all. If our Author had been pleased to present us with a Catalogue of these, and many other Texts, that speak nearly the same Language, as he hath done of the Texts that relate to Original Sin, what a World of critical Learning would he have displayed, in order to clear up the Sense of them; and to prove it must be such as the Unlearned (for whose Use the Scriptures were written as much as for the Learned) could not, with the Help of the most literal Translation, possibly understand them in. What demonstrative Arguments, and infallible Proofs should we have had, that not one of these Texts means any thing like the Sinne which the Words import.

However,

However, let Redemption mean what it will, this Author finds, that it refers only to the actual Wickedness of Mankind wherewith they have corrupted themselves; and not, as Rom. v. 12, &c. and 1 Cor. xv. 21, 22. expressly refer it, to our being made Sinners in *Adam*, and our being brought under a Sentence of Condemnation and Death for his Transgression. To prove this, he thinks it sufficient to put us in mind, that when the Apostle, Rom. i. 16, 17. is professedly demonstrating the Excellency and Necessity of Gospel Grace (which, faith he, is the same Thing as the Redemption in Christ) for the Salvation of the World; he proveth it, not from the Estate of Sin and Misery into which they were brought by Adam's Fall, but from the Sin and Misery which they had brought upon themselves, by their own wicked departing from God, ver. 21, &c. 'Tis true St. Paul begins his Discourse on the Guiltiness and Sinfulness of Men, in order to shew their Need of Redemption and Justification by *Christ*, with an Account of the actual Transgressions of the idolatrous Gentiles; afterwards, Chap. iii. he treats of the universal Depravity and Corruption of all Mankind; and then proceeds, Chap. v. to shew, that we are all made Sinners in *Adam*, and that by his Offence, Judgment is come upon all Men to Condemnation. The Apostle's Method is clear and natural. He begins with that which was most obvious, even actual Sin; and then proceeds to speak of Original Sin as another, and more remote, Cause of the Necessity of Redemption for all Men, for Jews as well as Gentiles. But to infer, that because he begins with the Mention of actual Sins, in order to demonstrate the Necessity of Redemption, therefore he wholly excludes Original Sin out of the Account, though he so expressly speaks of that too afterwards in its proper Place; this is suitable only to our Author's Way of Reasoning; and I verily believe the Thought was originally his own.

He often surpriseth us with extraordinary Arguments; but he would have us surprised with what has nothing at all wonderful in it, viz. That Christ saith nothing, in the four Gospels, of redeeming us from the Sinfulness and Corruption of Nature derived from Adam, p. 235. And seeing he spake exactly according to the Commission which the Father gave him, may we not safely conclude, it was no Part of his Commission to preach the common Doctrine of Original Sin? p. 236. With just as much Reason may we as safely conclude, that the many Things which Christ had to say to his Disciples, which they could not bear during the Time of his personal Ministry, John xvi. 12. but which, according to his Promise, ver. 13. he afterwards taught them by his Spirit, and by them to the World, just as well may we conclude that none of these Things were in Christ's Commission

mission to teach and make known to Men. It makes no reasonable Difference, as to the Ground of our Faith, whether a Doctrine was delivered by *Christ* in Person, or by his Apostles under the Inspiration of his Spirit. 'Tis the same Thing whether it be written in any of the four Gospels, or in any of the divine Epistles : One is as truly the Word of *Christ* as the other : There is only this Difference, the Epistles were wrote, and the Matters contained in them were delivered, after the Resurrection and Ascension of *Christ*; therefore after the Commencement of the Gospel Dispensation : Whereas, all the Discourses of *Christ*, which are recorded in the four Gospels, were delivered by him while as yet *the Kingdom of God was only at hand*, and before the Gospel Dispensation was actually begun. It is natural, therefore, to look for the peculiar Doctrines of the Gospel rather in the Epistles, than in any of the four Histories of *Christ's* Life and personal Ministry. However, this Doctrine of Original Sin was not peculiar to the Gospel Dispensation. *Christ* spake of it, and referred to it once and again during his personal Ministry ; as, for Instance, in his Discourse to *Nicodemus*, John iii. 6. *That which is born of the Flesh is Flesh*, &c. But it is not at all surprizing that he did not speak so largely and fully of redeeming us from Sin, whether original or actual, by the Price of his Blood, before that Price was actually paid, as his Apostles do afterwards. Besides, it appears the Disciples were in a very weak State of Knowledge, and strangely overrun with *Jewish* Prejudices, during the Life of *Christ*. They had set their Hearts, and their whole Hopes, in a manner, on temporal Redemption from outward Calamities ; they could not yet bear to be told that their Hopes, as to this Matter, must be utterly disappointed ; and that the Redemption which *Christ* would obtain for them was merely a spiritual Redemption, from the Guilt of Sin both original and actual, and from that Sinfulness and Corruption of Nature which they derived from *Adam*. So that we can suppose a very just Ground upon which it was not fit that *Christ* should speak more plainly than he did to his Disciples about redeeming them from the Sinfulness and Corruption of Nature. *Christ* himself gave a substantial Reason for it, viz. because this was one of those Things which he had to say to them, but as yet they could not bear it. Therefore, we have no Cause to be surprised that no more is said about this Doctrine, in those Discourses which *Christ* delivered before his Death. But to Us he has told it plainly, and We do find the Doctrines of Original Sin and Redemption from it by *Jesus Christ*, distinguished emphatically in almost every Page of the divine Epistles,

Mr T. says, *It hath been delivered as a fundamental Truth, That no Man will come to Christ, the second Adam, who is not first thoroughly convinced of the several Things he lost in the first Adam. If so, then surely our Saviour, in his Ministry, would have laboured above all Things to explain and inculcate the Pravity and Defilement of Nature we derive from Adam, and the eternal Damnation due to all Men on that Account,* p. 236. As to this, I need only add to what I have said in the last Paragraph, that a Sinner's Sense of his many Wants is necessary to his coming to Christ; though he may not at first know much about Adam. And this Sense of his Wants is very much inculcated by Christ in his personal Ministry, as well as by his Apostles afterwards.

In the next Page our Author proves, with his usual Strength of Argument, That *Original Sin, as it is Guilt, imputed, is no Object of Redemption; because imputed Guilt is only imaginary Guilt—for I am not guilty of a Sin I never committed.* This Argument hath been considered and answered before. I would only now ask again, When Poverty and Distress come upon the Posterity of a Traitor, for his treasonable Act, is it only imaginary Guilt that lies upon them, and for which they suffer? And when the King by a gracious Act of Pardon, restores the Estate and Honours to the Children, is it supposed that the Children never had the Guilt of Treason imputed to them?

Another Scripture-Doctrine which our Author must try to explain away, as standing in opposition to his Scheme, is REGENERATION; by which he understands, *our gaining the Habits of Virtue and Holiness,* p. 247. He owns, indeed, that, in explaining this Doctrine, he does not stand upon the Scripture Sense of Terms, p. 239. which is very true: and he might with equal Truth have said the same concerning the Explication he has given us of Original Sin, and of Redemption. He doth not stand upon the Scripture Sense of Terms, for he finds, it seems, that the sacred Writers have used very improper Terms, whereby they have wretchedly confounded and obscured the Doctrine of Regeneration; our Author, therefore, takes the Liberty to substitute better Terms in the Room of theirs. They talk of being born again, born of the Spirit, and renewed in the Spirit of the Alind, of Mens becoming new Creatures, in which old Things are passed away, and all Things are become new. They express Regeneration by Mens being new created in Christ Jesus, by their rising with Christ from Death to Newness of Life; by God's opening their Eyes and turning them from Darkness to Light, and from the Fetter of Satan to God, by his giving them a new Heart, and a new Spirit, &c. &c. If this Writer had stood upon the Scripture Sense of Terms; or if he had supposed that these Scripture Terms have, really, any Sense and Meaning in them, he could

not surely have given us so pitiful an Account of Regeneration as he does. *He takes it, to be born again, or of God, is no other than to attain those Habits of Virtue and Religion, which give us the real Character of the Children of God,* p. 239. It seems, however, by his own Account, there are such things as *Habits of Virtue and Religion*; and if so, where is the Impropriety of supposing, that God may infuse those Habits at once into the Soul in some Degree? which is the very thing the Scripture Terms do so naturally import: And why then must we not stand upon the Scripture Sense of these Terms? What need have we to depart from their plain and obvious Meaning? Whatever good Habits are not impossible to our Nature, but which Men can be supposed to gain by their own Industry and Exercise, God could, no doubt, concreate with us; or his almighty Power can infuse them immediately into us whenever he pleaseth. Cannot God make us as good as we can make ourselves? and cannot he do that in a Moment which we can do in any length of Time * ? Nay, do not we know that, in other Cases, God hath actually, and at once, infused such Habits into some Men, as others have not been able to gain without Years of diligent Application and Labour. The Habit of understanding and speaking divers Languages, which he infused into the Apostles, is an undenial Instance of this Sort. And there is nothing more irrational in supposing, that God doth immediately infuse the Habits of Virtue and Holiness into those Souls of Men whom he regenerates; and if we will adhere to the Scripture Sense of Terms, it is as undenial that he really doth this. So that after all, these Scripture Terms, *born of God, renewed in the Spirit of the Mind, &c.* give us a much better and clearer Account of Regeneration, than those other Terms, which Mr T. has been pleased to substitute in the Room of them.

He acknowledges, that *in order to Acceptance with God, and an Admittance into his peculiar Kingdom, it is not enough for an intelligent Being to exist; but, moreover, it is absolutely necessary that it learn to employ and exercise its Powers suitably to the Nature and Ends of them, that it be created anew,* p. 244. But

* N. B. I only suppose here for Argument's Sake, that Men might in Time gain the Habits of Virtue and Holiness by their own Power, not that I can believe that any Men really do so; for *We are not sufficient, of ourselves, to think any thing as of ourselves,* 2 Cor. iii. 5. *It is God which worketh in us, both to will and to do of his good Pleasure,* Phil. ii. 14. And all those who become the Sons of God, are *born not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God,* John i. 13.

what need there can be for an intelligent Being, such as Man, to be created anew, if he had not lost his original Righteousness, is quite above my Comprehension. But this Author *doth not stand on the Scripture Sense of Terms*, but takes the Liberty to put what Sense he pleases on them. At this Rate the Scriptures would equally serve to establish any Truth, or any Error; and instead of their being *profitable for Instruction*, they would be good for nothing.

The Account which Mr T. hath given us of his Doctrine of Regeneration will explain to us, as he tells us, the Dispensation our first Parents were under before the Fall; and this also gives us a true Idea of the Fall, which was not surely, as it hath been commonly represented, a falling from a State of perfect Holiness, but, indeed, a falling short of such a State. For if Adam had been originally perfect in the Habits of Holiness, then what occasion was there for any further Trial and Proof of his Holiness, p. 245. I would hope his changing the Phrase perfect Holiness in one Part of the Sentence into perfect in the Habits of Holiness in the other Part, is nothing but a Mistake, and not a dishonest Artifice to deceive the Reader. Any body can conceive that Adam might have a Principle of Holiness, which had no Mixture of propensity to Sin, and so might be in a State of perfect Holiness; and yet there might be much Occasion for his further Trial of actual Obedience, in order to confirm the Habits of Holiness, and raise them to higher Perfection, as well as for other divine Purposes.

As for this Author's Argument to prove that, according to the common Doctrine of Original Sin, it cannot be our Duty to be born again, and, consequently, it cannot be our Fault if we are not because we are utterly disabled to all that is spiritually Good, and wholly inclined to Evil: That is, by a corrupt Bias on the Will. It has been repeated and answered too often already, unless there were more Sense in it.

He hath now, as he would persuade us, fully explain'd what is meant by being born of the Spirit. But, perhaps, some of his Readers may a little wonder that he hath taken no manner of Notice of any Agency of the Spirit in all this Account. He himself seems sensible that he had almost overlooked it; as, indeed, he easily might do, when his Scheme has no need of it. However, that he may not seem wholly to overlook the Doctrine of the Spirit's Assistance, he will give us a brief Account of it, p. 247. He believes the Communication and Influence of the Spirit of God in all Ages to assist our sincere Endeavours after Wisdom, and the Habits of Virtue, is a Blessing it self and promised in the

the *Gospel*, but never as supposing any natural Corruption or innate Pravity of our Minds. But certain it is, that Christ opposeth our being born of the Spirit, to our being born of the Flesh, John iii. 6. *That which is born of the Flesh is Flesh, and that which is born of the Spirit is Spirit*; therefore, the promised Influence of the Spirit in Regeneration supposeth something that we are born with, which makes such an Influence necessary to our being born again; and if that be not natural Corruption or innate Pravity of the Mind, let our Author tell us what it is. It is plain it is not any Habit of Sin acquired in after Life, that is there referred to, for it is something we are born with: and if to be born of the Flesh means nothing but to have the mere Parts and Powers of a Man, as our Author has before explained this Text, p. 144. And if, according to his Scheme, these Parts and Powers are all pure and uncorrupted, I know of no need we should have of any such Influence of the Spirit to be super-added to our natural Powers, to assist us in our sincere Endeavours after Wisdom, and the Habits of Virtue; and then the Promise of it is as impertinent, as our Author's Account of it is trifling, which it is not worth while to detain the Reader with one Moment. We hasten, therefore, to the

Conclusion of the Book in which there are abundant Specimens of this Author's Candour and Fairness, appearing in the Insinuations he makes, and the Consequences he is pleased to fasten on the Doctrines which he has been opposing.

He tells us, these Doctrines represent the divine Dispensations as unjust, cruel, and tyrannical, p. 249. As the true and only Answer which this deserves, would not be quite civil for me to return to a Scholar and a Gentleman, I choose to trust it to the Reader's Judgment, without any Answer at all.

He thinks common Experience will make it good, that the more any study and persuade themselves of the Truth of such Points, the more they are liable to dreadful terrifying Apprehensions of the Deity, and the most ugly Thoughts and Injections. And I am satisfied, common Experiences will make it good, that without some serious Thoughts and Meditations on these Points, scarce any will be truly humble and poor in Spirit, and depend on the Riches of divine Grace in Christ.

He asks, Hath not the Doctrine of Original Sin a Tendency to chill and benumb our Spirits, to cool our Love, to damp our holy Joy and Praise? I answer, No; but quite the contrary, viz. to inflame our Hearts with Love, and to exalt our Praise to God our Redeemer and Saviour from the manifold Troubles of the Fall. He goes on, Do we thus require our Father by running down and insulting his Ever-faithful Son? I answer, We do not so the less I tell you

God's Beneficence by owning the Guilt and Misery that Man has brought on his own Nature and Condition. He still proceeds in the same Strain, *Doth not the Doctrine of Original Sin teach you to transfer your Wickedness and Sin to a wrong Cause?* I answer No; but to the true Cause. But then, saith our Author, *If the Corruption of your Nature be the Cause, you must be necessarily vicious.* If he had not repeated this senseless Falshood so often, it might, with more Charity, have been imputed to mere Ignorance and Thoughtlessness: But if this be his best Effort and his *dernier Resort*, we may pronounce his Strength to be Weakness; and his frequent Repetition of it shews his Poverty of Argument, as well as his Effrontery.

To the Belief of this Doctrine he imputes it, that *the generality of Christians have been the most wicked, lewd, bloody, and treacherous of all Mankind*, p. 252. He might have known, that the generality of lewd, bloody, and treacherous Christians, are Christians only in Name, as dwelling in Christian Nations; but not one in a hundred of them either properly believes, or disbelieves this Doctrine, or has ever considered any thing about it. He might have known too, that the best of Christians in many Ages have firmly believed this Doctrine; and that it is fully believed by some of the most holy Men we now know. In short, he calls this divine Truth, which is so firmly established by Reason and Scripture, *a Master-piece of the old Serpent's Subtlety*, p. 253. This is decent and candid indeed.

He will have these *Doctrines to set Religion in direct Opposition to Reason and common Sense, and so to render our rational Powers quite useless to us, and consequently Religion too.* Were I inclined to retort his Slander, it would be easy to fix it on his own Scheme, which stands in direct Opposition to Scripture and Reason, and the Experience of all Mankind, whether Heathens, Jews, or Christians, in all Ages; and it renders the glorious Gospel, the Atonement of Christ, and the Influences of his Spirit, in a manner, useless: And then it is no Wonder that, in Proportion, as this Scheme prevails, Infidelity abounds; as is most apparently the Case. This Author would blind our Senses, as well as our Reason, when he would have us believe, that the Doctrine of Original Sin *bath filled our Land with Infidels*. He asketh again, *Which Notions are most likely to operate best upon Parents Minds, and most proper to be instilled into a Child?* So would I ask too, Which Notions are best, the true or the false? Here he makes the Doctrine of Original Sin to say, that *Children come into the World in the worst and most deplorable State of Corruption*, p. 254. None say, the worst and most deplorable, besides

sides our Author. Their State is bad, yet, no doubt, it might be much worse. He asketh again, *What Encouragement Parents have to bring their Children up in the Nurture and Almonition of the Lord, if they think they are under the certain Curse of God to eternal Damnation.* But who asserts this? If no body, let this Writer be accountable for his own Slanders.

Now we come to the Close of all. And I rejoice, that as I set out at first, with this Author, in perfect Harmony, so, though we have happened to differ by the Way, we are like to conclude in the same Harmony; and part, as I hope, good Friends. For I most heartily agree to what he writes, p. 258. *As for me I am a weak and imperfect Man, and may have said several weak and imperfect Things.* Nay, if his Modesty had even added, several false, slanderous, spiteful, and malicious Things, I should not be so uncivil as to contradict him.

We have met with many wondrous Things in this Book; and it is to me a greater Wonder than almost any of them, that this Book hath been received with such uncommon Applause by many of the declared Enemies of Bigotry, and Pretenders to rational Religion. What St. Paul observes concerning the Pretenders to Religion in his Time, viz. that *all Men have not Faith*, 2. Thess. iii. 2. may surely, with a little Variation, be applyed to the Pretenders to Reason in our Day, viz. that *all Men have not Sense.* May we be deliver'd from such (~~absurd~~) absurd Men, who (as Dr. Delcure very justly observes in his Sermon on Original Sin) do, before they are aware, confirm the Truth in Question by so unreasonably opposing it; by this Means discovering themselves to be very apparent Monuments of the Ruin of human Nature.

MAN's Original Righteousness NOV 9 192

A N D

*GOD's Covenant with ADAM, as a publick Person;
asserted and plainly proved from the Scripture, as the
Basis of the true Doctrine of ORIGINAL SIN.*

IN TWO

SERMONS.

WITH AN

APPENDIX,

Relating to a Book lately published

BY THE

Reverend Mr J. TAYLOR,

OF

N O R W I C H,

Against the DOCTRINE OF

ORIGINAL SIN.

By SAMUEL HEBDEN.

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SERMON I.

ECCLES. VII. 29.

Lo, this only have I found, that God made Man upright ; but they have sought out many Inventions.

IN this Text the Wise Man invites our serious Observation of the woful Corruption and Degeneracy of Mankind, as departed very far from the original Rectitude of human Nature, and addicted to many foolish, hurtful, sinful Ways. This general Corruption he had pointed at before, ver. 28, where he declares, as to the *Men* and *Women* he had observed, and had been conversant with, that he could find but a very small Number of Wise good *Men*, and rather fewer prudent, virtuous, religious *Women*. But then, lest any should blame the Providence of G o D for this, he further Observes, that these corrupt, vicious Persons of both Sexes, were greatly altered from what G o D made Man at first; and their being what they now were, was the Effect of a wretched Apostacy from God. *Lo, this only have I found, that God made Man upright ; but they, &c.*

Lo, this only have I found : The original Words stand in this Order, *Only, see thou,* (or observe thou) *I have found.*

Only. This Word is rendered apart, Zech. xii. 12, and *besides*, in many other Places. Here it seems to set a Mark on what it is prefixed to, and to distinguish it from many other things, (attended with Difficulties, and not so evident) as a Truth of very great Importance and Certainty. — — — See *thou* or

or observe thou ; he speaks to every one in particular, every Reader and Hearer, You, me, and others, whom he invites to observe, to consider, what he was about to offer. —— *I have found*, I have discovered this Truth, and assert on the clearest and fullest Evidence, What ? that God made Man upright ; but they have sought out many Inventions.

For *Man* the original Word is, *Adam*, which Name is variously applied in the Scripture. To the first Man ; to both our first Parents, Gen. i. 26, 27. Chap. v. 2 ; to Mankind in common ; and to any one of *Adam's* Descendants ; (not to add that with the distinguishing Epithet of *last*, or *second*, it is one of the Names of our Lord J E S U S C H R I S T, and it is the Name of a City not far from *Jordan*, Josh. iii. 16 ^a).

God made Man upright ; The Question is, Does this relate to the first of Mankind only? or to Mankind in every Age? That it relates to the *first* of Mankind, all grant : There is no Difference of Opinions as to *that* : But some will have it, that it equally refers to the natural State of Mankind in every Age. Whether this be true or no, we shall hear presently, when we have settled the true meaning of this Term, *upright*. Now the Hebrew Word יָשָׁר ^b *jasbar*, which we render *upright*, in the proper native Signification of it, is opposed to, crooked irregular, perverse, &c. Not to mention the several Things it is applied to ^c to signify their being straight, agreeable to Rule, &c. we find this Character given to GOD and *Man*, with the *Words* and *Works* of both. As applied to GOD, the *Ways* of GOD, the *Word* of GOD, it is joined with *Good*, Psal. xxv. 8. with *Righteous*, Psal. cxix. 137. with *true* and *good*, Nehem. ix. 13. where Mention is made of *right* Judgments, *true* Laws, *good* Statutes. The *Uprightness*, or as it is in the Hebrew *Uprightness* ^d, in, or with, which GOD is said to minister Judgment to the

^a See my Sermon for Mrs S. Harper. on Job. xiv. 1, 2, pag. 5. 6.

^b From this some derive *Yeshurun*, which Name is given to the *Israelites*, to signify the *Uprightness* that ought to be found in them, as the Descendants of good old *Jacob*, or *Israel*.

^c It may be applied to *Os* *sublime* as *Ovid* calls it, the erect Posture by which the *Body* of *Man* is distinguished, and thi^t, say some, may be considered as designed for an external Representation of the *Uprightness* of the *Soul*.

^d This, as ascribed to *God*, might seem to denote the most perfect *Uprightness*, was not the same plural Noun, which indeed wants a singular, applied to *Creatures*, as Cant. i. 4. where what we render, the *Upright love thee*, is in the Hebrew Mesharim Ahebuka, *Uprightness*, for, the *Upright love thee*, or, *they love thee in Uprightness*, or *uprightly*.

the People^c answers to *Righteousness*. In one Word, GOD's *Uprightness* is the moral Rectitude of his Nature, by which he is invariably disposed, and determined to act, in all his Dealings with his Creatures, agreeably to the Standard of his own infinite Perfections, or in such a Manner, as it becomes an infinitely wise, good, just, and in all respects, most perfect Being to do. Again, The *Uprightness of Man* is his Conformity of Heart and Manners, to the Rule he is under, which is the Law, or Will of GOD, some way or other signified to him. Accordingly we read of *Uprightness of Heart*, *Psal. xxxvi. 10.* *Job. xxxiii. 3.* and *Uprightness of Way*, or Conversation, *Psal. xxxvii. 14.* and often elsewhere. The *Upright Man*, throughout the Scripture, is a truly good Man, a righteous Man, a Man of Integrity, a holy Person. In *Job. i. 1. 8. chap. 2. 3.* *Upright* is the same with *perfect*^f, and is explained by, *one who feareth God, and escheweth Evil*. In *Job. viii. 6.* it is joined, and the same with *pure*. Besides these, let me just point at a few of the many other Passages, which warrant our Explication of this Word, *Upright*, in the Text, *Prov. x. 29.* “The Way of the Lord is Strength to the Upright, but Destruction shall be to the Workers of Iniquity,” where the *Upright*, and *Workers of Iniquity*, are opposed to each other. *Chap. xi. 3.* There, *Integrity* is ascribed to the *Upright*, (*yesharim*) and these are opposed to *Transgressors*. Ver. 6. *Righteousness* is ascribed to the same Persons, who again are, ver. 11. opposed to *wicked Persons*, *Chap. xv. 3.* “The Sacrifice of the Wicked, is an Abomination to the Lord, “but the Prayer of the Upright, (*yesharim*) is his Delight”. *Chap. xxi. 18.* the *Righteous* and the *Upright* are the same, and Persons of these Characters are opposed to the *Wicked* and *Transgressors*, ver. 29. A wicked Man hardneth his Face, but as for the upright, he directeth his Way.” In *Prov. xxviii. 10.* Our Translators render *yesharim* by *just*, as the same with *perfect*, *Tamim*, which, or *Temimim*, in several other Places they render *upright*. Let any now, if they can, confront these Texts (besides which, many more might be produced from the Writings of *Solomon*, and other Parts of Scripture) with other Passages forbidding us to assert, as we confidently do, that *Uprightness*, as applied to *Men*, is always the same with *Righteousness*, *Goodness*, *Integrity*, &c. When therefore the Wise-Man tells us, that GOD made *Man upright*, the evident undeniable Meaning of it is, that GOD at first, formed *Man*, *righteous*, *holy*, &c. or put into him a Propensity to act in Conformity to *Truth*; That

^c *Psal. ix. 8.*^f So in *Psal. xxxvi. 37.* and other Places. For *perfect* in our Translation, the *Hebrew* has sometimes *Tam*, and sometimes *Taybar*.

That the Heart and Life of Man, in his original State, were perfectly regular: I say, *in his original State*; for, if *Uprightness* is the same with *Righteousness*, as undeniably it is, it can refer, only to what *Man was originally*, since all grant, (and common easy Observation confirms it, as well as the Scripture) that Mankind now, are not born, and made *righteous* or *holy*. Yet, says the Wise-Man, *God made Man upright*, or *righteous*, i. e. he made him so, *at first*; but they have sought out many Inventions. They, this refers to *Adam*, which is both a singular and plural Noun; *They*, i. e. Mankind, our first Parents, and with them their Posterity, have sought out many Inventions, many Contrivances to offend *God*, and injure themselves. These *many Inventions*, are opposed to the *Uprightness* afore-mentioned, the Simplicity of Heart, the Plain-heartedness, Integrity, Righteousness, with which our first Parents, and Mankind in them, were *originally* made by *God*.

The Doctrine of the Text then is, that *God originally, or at his first Creation made Man & upright or righteous*: He formed him not only *rational*, and a *free Agent*, but *holy*. He made him not only capable of knowing, loving and serving *God*, but with such a Principle of Love and Obedience to his *Maker*, as disposed and enabled him, to perform the whole of his Duty with Ease and Delight: Tho' *Holiness*, or a supreme Love to *God*, was in a Sense, *supernatural to him*, it being superadded to the essential Powers and Faculties of his Nature, as a Man; It was however, thus far *natural* to him, that it was *concreated* with his rational Powers. He was, at once, made *Rational*, and *Holy*. To say otherwise, and assert the Impossibility of *This*; to maintain, that *Man neither was, nor could be formed with original Righteousness*, or *Holiness*, because he must chuse to be *righteous*, before he could be *righteous*; And therefore he must exist, he must be created; yea, he must exercise Thought and Reflection before he was *righteous*; and that none can be *righteous*, but in Consequence of his own Choice and Endeavour: This is bold with a Witness, and an Instance, (if I may have leave to say it) either of great Inconsideration or strong Prejudice; It is in effect, a contradicting express Scripture, and evident Fact, since the Text does not say, *God made Man capable of becoming upright, or righteous*; but, *he made Man upright*,

^a The Way of speaking here used plainly, points out the *Connaturateness* of *Uprightness*, or *Righteousness*, with the human Soul, in its original State; for 'tis not said, *God first made Man, and then made him upright*, but *God made Man upright*.

^b To this Purpose Mr. J. Taylor speaks in his late Treatise of *Original Sin*.

upright, which if we conform to the good old Rule, of interpreting Scripture by Scripture, must signify, that God made Man, at first, *righteous*, or *holy*. — But I would further strengthen this Interpretation of the Text, and further confirm the Doctrine contained in it as so interpreted by the following Arguments.

I. Moses in his Account of the Creation, represents God, as saying, “ Let us make Man in our Image, after our Likeness.” Here, as the Antients observe, God the Father is brought in, speaking to his Son and Spirit. Of these two Words, *Image* and *Likeness*, various Explications are given : Some distinguish them, others reckon them equivalent, or to signify a perfect Kind of Likeness : some would extend this *Image*, and, (or *Likeness*) to the Body of Man, others restrain it to the Soul. Some are for including herein the *Happiness* of the primitive State of Man, while others chuse rather to consider that, as a Result from what the Scripture mentions as Man’s original Likeness to God. Some reckon Man’s *Dominion* over the other Creatures, as one Part of the *Image of God* in which he was at first made ; while others distinguish these two, as Moses plainly does in the Text now before us. Some, i. e. the *Pelagians*, and *Socinians* understand it of the rational Faculties of Man’s Nature ; together with the Dominion given him, exclusively of what we call *Original Righteousness*, or Holiness ; but that this must be included, and was indeed, the principal Part (tho’ not the whole) of the *Image of God* in which he made Man, appears as from the Text fairly interpreted, according to the constant Use of the Word *Upright* in the Scripture, so from *Ephes. iv. 22, 24.* and *Col. iii. 9, 10.* For explaining these two Passages of the Apostle, I observe. (1.) By the *Old Man* is not meant an *heathenish Life*, as it has been lately interpreted, * or any ungodly Conversation, but a *corrupt nature*, or an habitual Propensity to Sin. For the Apostle elsewhere speaks of *our old Man*, as *crucified with Christ*, and here he distinguishes from it, their former Conversation and sinful Actions, which he calls the Deeds of the Old Man. Again, by the *New Man*, is meant, *not a new Course of Life* (as the *Socinians*,¹ weakly and in judiciously in-

ⁱ *Barnabas* and *Justin Martyr* represent God the Father as speaking thus to his Son. *Irenaeus* and several others represent him, as speaking it to his Son and Spirit, his *Word* and *Wisdom*, whom *Irenaeus* calls the *Hands of God*, by whom he freely and voluntarily made all things.

* By Mr J. Taylor, of Norwich, in his late Book of *Original Sin*.

¹ Whom the Gentleman just mentioned, follows in his Doctrine, and *Explication of this, and other Texts of Scripture*.

terpret it) but, a Principle of Grace in the Soul, called *the hidden Image of his Heart*,^m and a *divine nature*,ⁿ as well as by several other Names. *To put off the old Man*, is the same as *to crucify the Flesh*, Gal. v. 24. and *to make no Provision for the Flesh*, Rom. xiii. 14. It is, to mortify and subdue the corrupt Principle, which every renewed Soul feels, laments and abhors in itself. *To put on the new Man*, is to cultivate and stir up the gracious Principle, the new Nature, which the Spirit of God had begun in them. This, says the Apostle, *is created after God in Righteousness, and Holiness of Truth*. It is *created*, which can't properly be said of a new Course of Life; but is proper enough, as to a new Nature, or a new Principle breathed into the Soul. It is *created after God*, or in his Image and Likeness. In these Words, *created after God*, the Apostle seems to point at what Moses writes, Gen. i. 27. of Man's being at first made in the Image of God, or after his Likeness. Well, what is it to be made in the Image and Likeness of God, or to be *created after God*? The Apostle answers, it is to be created, *in Righteousness and true Holiness*, for which, (in Eph. iv. 24.) he puts Knowledge, Col. iii. 10. For these, *a practical Knowledge of God*, and *Righteousness with Holiness* are the same. We see then, what it is that constitutes Man's principal Conformity to God: It is not his *rational Powers*, which, without a sincere prevailing Love to God, or a practical Knowledge of God, render Man viler than the Beasts of the Field; but it is, *Righteousness, or Holiness*, which two are sometimes distinguished, and often put promiscuously for each other: When distinguished, *Righteousness* is a Disposition to act, as becomes us, with Regard to the Creature: *Holiness* is a Principle of Love to God himself, as distinguished from all others; or, it is a steady Inclination to practise the Duties that we owe to him. But often, either of these two Words is put for the whole of Man's Duty; or a Principle disposing and enabling him to act agreeably to his Duty, both as to God and others. This the Apostle speaks of, as the Glory, or chief Excellency of Man, 2 Cor. iii. 21. *We all*, who are true Christians, *beholding as in a Glass, the Glory of the Lord, are changed into the same Image from Glory to Glory*, or from one Degree of Holiness to another, even as by the Spirit of the Lord. It now *Righteousness or Holiness*, is the most amiable Endowment of the human Soul, and what gives it its most desirable Likeness to God: And if *to be created after God*, or in his Image and Likeness, is to be *created in Righteousness and true Holiness*, or with a practical Knowledge of God; and, if that Principle of *Righteousness*, or *Likeness*, by which we

^m 1 Pet. iii. 4.

ⁿ 2 Pet. i. 4.

are created unto good Works, or in order to the doing of such Works (*Ephes.* ii. 10.) is a *New Man a Divine Nature*, or God-like Disposition ; hence it is easy to infer, that Man was created at first, *Righteous*, Holy, disposed to perform the whole of his Duty, both in regard to God, and every one whom he should be concerned with. Tho' *Man* might be said to resemble *God* his Maker, in that his *Soul* is immaterial, intelligent, and immortal, *Gen.* ix. 6. *Jam.* iv. 9. Yet from the aforesaid *Texts* of the Apostle *Paul*, we learn what is principally meant, by being *created after God*, or made in the Likeness of *God*, namely, a being made *righteous* and *holy*, or *upright*, which therefore was the primitive Original State of *Man*.

II. All things, as at first made by *God*, were very good ; agreeable to the *Ideas* of the Divine Mind, and such as it became the most Holy One to make them. Now a *rational Being* whose thinking, considering, reasoning, rememb'reing, elective Powers, were not devoted to *God*, or in a readiness to be employed for him, could hardly be accounted *Good*. If *Man*, as well as every other Species of Creatures, was *good* in his Kind, and the *Goodness* of such a Being as *Man*, must lie in a Devotedness and Consecration to *God* ; 'tis evident, that *Man* was no sooner made by *God*, than he was inclinable and ready to serve *God*, in whatever Manner his Service should be required ; which Inclination, and Readiness to serve *God* was *Righteousness*, or *Holiness*. This the Apostle calls *Goodness*, "I know that in Me, that is, in my Flesh, there dwelleth no good Thing," in me, so far as I am unrenewed, there dwelleth nothing of the *Goodness*, that the *Law of God* requires of the rational Creature as such. The *Goodness* which the *Law of God* now and always requires of *Man*, as made by *God* capable of loving and serving himself, is *Righteousness*, or *true Holiness*. Now this *Goodness*, this Rectitude, this Uprightness, this regular and due State, or Disposition of the human Mind was *natural* to *Man* at first ; 'twas wrought into his Nature, and concreated with his rational Powers, because, as *Moses* says, all things made by *God* were, in their original State, very good. The *rational* Creature, as such, is made capable of knowing, loving, serving, living in Communion with the most Holy one ; but if being made *so capable*, the Powers and Faculties of his Nature are not consecrated to *God*, he is on that Account worse than all interior Creatures. An *holy Person*, as such, is one, all whose Powers and Faculties are dedicated to *God* ; or one who chuses to be for *God* ; or one who steadily and earnestly inclines to honour the Lord, with what he is, and has. Such an one, undoubtedly, was *Man*, when he did come out of the Hands of *God*.

III. When *God* vested *Man* with a Dominion over the other Creatures of this World, what *Capacity*, or *Disposition* could he have duly to exercise that Dominion and Authority, without a Principle of Love and Obedience to the great *God* himself; who made the Creatures serviceable to *Man*, and framed them with a Disposition to submit to him, that *Man* might be induced thereby to persevere in his Dependance on, and voluntary Subjection to, *his God*? Did not a good *God* frame the inferior Creatures with a Disposition to submit to *Man* their Superior and Lord; as well as with Capacities of being useful and serviceable to him? If so, where is the Absurdity of believing that *Man* was originally framed by a wise and good *God*, with a Disposition to submit to, and live dependant on, the *Lord of all*; as well as with natural Capacities for such a Submission and practical Dependance? What an agreeable *Analogy* and Harmony was there between the inferior Creatures being made by *God* ready for the serving of *Man*, and *Man's* being made ready or disposed to serve *God*.

IV. Either *Man* was originally framed with Principles of Love and Obedience rooted in his Nature, or he was made at first an Enemy to *God*. One of these must be supposed for this plain Reason, because as all the Duty required of *Man*, as an intelligent moral Agent, is summarily comprehended in *Love*, a supreme Love to *God* as the greatest and best Being, and *Man's* Creator, and Preserver, and a subordinate *Love* to others for his sake; so there can be no *Medium* between an intelligent Creature's *Love* to *God*, and a degree of *Enmity* against him, or *Dissatisfaction* to him. Either, O *Man*, thou lovest the Lord thy *God* with all thine Heart, or thou dost not; if thou dost, thou art inclinable to be obedient to him in all Things, and to avoid whatever is forbidden to thee by him; i. e. thou art holy, or righteous: If thou dost not, thou art indisposed to serve him in such a manner, or with such a Frame of Spirit, as he requires; thou art a Rebel against his Authority, and an Enemy to him. Since therefore it would be greatly absurd to consider *Man* as originally made by *God* in a State of Enmity against him, or without an entire readiness of Soul to be obedient to every Divine Command, and submissive to every Divine Restraint; it must be believed, by every one who can reason and think consistently, that *Man* in his primitive State was a Friend of *God*, a Lover of him, or in other Words *righteous* and *holy*. Either he was formed with or without the Knowledge of *God*. To suppose the latter, is highly absurd, since his Knowledge of the *Creatures*, discovering itself in his being able to give proper significant Names

Names^o to them ; his being appointed to sanctify the seventh Day, in Remembrance of God's resting from his creating Work, with the entire *Mosaic* Account of the primitive State of Man, demonstrate his being originally imprest'd with some Sense of God and Divine Things upon his Mind. But would a good and holy God imprint some Degree of Divine Knowledge on the Mind of Man, and give him a Capacity of greatly improving his original Stock of Knowledge, and not inspire him with a Degree of Divine Love and Sacred Zeal ? Impossible.

If therefore any deny the *original Righteousness of Man innocent*, I might reason with such in the Manner following. Can you deny, if you carefully read the Scripture, and will allow *that* to be it's own Interpreter, either that God at first made *Man upright*, or that *Uprightness* is the same with *Righteousness* and *Holiness*? Can you prove either that Man was not created after God, or that this does not mean, according to the Apostle's Explication of it, a being *created in Righteousness and true Holiness*? Was not *Man* as well as all other Creatures good in his Kind ; and can a Being made by God *rational* with any Propriety be called *good*, whose Thinking, and other natural Powers, are not dedicated to God, or in a Readiness to act for him ? Is it reasonable to suppose that Man when first made was disinclined to contemplate the Works of God, with suitable Sentiments and Affections of Soul ; which if he was in a natural Readiness and Disposedness for, he was made *holy* as well as *rational*? Was *Man* in his primitive State capable, or disposed, with a due Temper of Soul, to exercise the Authority granted him over the other Creatures, if not inspired with a Principle of Love and Duty to his Sovereign Lord and Ruler ? I defy any of the *Pelagian* or *Socinian* Deniers of *original Righteousness* and *original Sin*, to prove either that *Man* can be *innocent*, and *sinless*, if he does not love

^o A very Learned Man conjectures that *Adam* gave Names to the *Heavenly Bodies*, as well as *Terrestrial Animals* ; but *Moses* gives no Hint of that. As to the names given by *Adam*, whom some affect to represent as very simple and ignorant, to the various Species of Creatures belonging to this Earth, 'tis reasonable to suppose they were proper and significant ; since all the antientest Names on Record are of such a Kind, and God would scarcely have brought them before *Adam*, to see what he would call them, if he had not been well acquainted with their Natures, and capable of giving them suitable Names. His Dominion over them seems to have required some good Knowledge of them.

the Lord his God with all his Heart, or that such a Love to God is not *Righteousness* and true Holiness ; or that this sacred or divine Love did not glow in the Heart of Adam at his first Creation.--- But though Man was created *holy* he was *mutable*, capable of altering for the worse as well as of improving for the better. He was not without sufficient Abilities to persevere in well-doing, and secure Eternal Life to himself thereby ; to perform every Duty, and withstand every Temptation ; to improve the Stock of divine Knowledge and other Gifts imparted to him ; to continue beholding, admiring, adorning and enjoying God, in, and by, each of his various Works ; to renew delightful Tastes and Relishes of his Maker's Love whenever he would ; yet being left to the Freedom of his own Will, he might, and did soon fall : How soon none can say : not so soon, I am confident, as some are willing to suppose, who argue that Man probably fell on the very Day of his Creation, from *Psal. xlvi. 12.* mis-translated thus, *Adam being in honour lodged not there all Night* ; from *John viii. 44.* *The Devil was a Murderer from the Beginning*, i. e. say some from the six first Days commonly called by the Jews, the Beginning, (accordingly the *Syriac Version* has, *from in the Beginning.*) *Adam*, says *Lightfoot*, was created about nine o'Clock in the Morning, fell about Noon, and heard the first Promise about three in the Afternoon. But this was scarce possible. ^P "Tis much more likely, that *Man*, the last of God's Works was not created, and introduced into the Garden of *Eden*, till towards the Close of the fifth Day ; that the first Sabbath was observed by Man while yet innocent ; and that the Particulars recorded by *Moses*, *Gen. i. and ii.* could not all of them take Place within a Day or two of the Creation of Man. But how soon forever the *Fall* happened, that disproves not Man's original moral Restitude : It only shews us, that though made capable of *standing*, he might, if left to himself, soon *fall* ; that though furnished with all the Knowledge necessary for him, he did not know all things, but was capable of being *deceived*, and by that means of being *perverted*.

That Man was produced by God in a State of *absolute Perfection*, or as perfect as it is possible for any one to be, it would be monstrously absurd to suppose : Such a Perfection must be peculiar to the first, greatest, best Being. That our first Father was made by God as perfect as he could have been ; or as perfect as glorified Saints are in the Heaven of the Gospel ; or as

^P A Learned Man, Mr. *A. Bedford*, in his *Scripture Chronology*, thinks that the Fall of Man could not well happen till about four Days after his Creation. Probably it was not quite so soon.

perfect as *Adam* would have gradually become after a long Continuance in his primitive State ; this no thinking Persons can venture to assert. That he was *peccable*, or capable of falling into Sin, is undeniable ; but to infer from thence that he was not *Righteous*, as *Socinus* did, is a poor Specimen of the Clearness and Strength of Reasoning, ascribed by no less a Man than Dr. *T——n*, to that Author and those of his Party. We do not believe with some, that *Adam's* bodily Senses were to a prodigious Degree acuter than those of all his Descendants, particularly, that his *Eye* was so framed as to be capable of discerning all the *Telescopical Stars*, and the minutest *Corpuscles* that enter into the Contexture of the greater and smaller Bodies in or about this Earth. Neither do we judge it necessary to suppose the first Man, in his original State, was the consummate *Philosopher*, *Mathematician*, *Physician* ; or the profound *Divine*, which some *Jewish* Writers, and others from them, have imagin'd him to have been. We insist on nothing in regard to the primitive State of Man, but what may be deduced, by the sober Exercise of *Reason*, out of the old and new Testament. But whatever *necessary* or *voluntary* Imperfections the first Man was made by God with, this we find, that God made *Man upright*, or holy ; well affected to his Maker ; sincerely disposed for an entire constant Obedience to the Will of God ; capable of continuing so, and vastly improving upon his original Stock, &c. However, as he could not be *omniscient*, so he was not *impeccable*. His Knowledge, tho' not so diminutive as the *Socinians* would pretend, was not so great, but that he might be imposed upon, as he really was by some sophistical Reasoning or other. Consequently he was capable of being drawn away from his Allegiance to God, and persuaded to act contrary to his Commands. After all the Noise, and darkening Disputes, about the *Origin of moral Evil*, the Scripture gives this plain easy Solution of it : The *Understanding* of the first Man was capable of being *deceived*, and his *Will* by that Means, of being *perverted*.

I might now add, and insist upon, the Reflections following. *What* an excellent and happy Creature was Man at first ! *How* much does it concern every one to look back upon, and endeavour for a distinct Knowledge of the primitive State of Man ? *How* greatly do the sinful Posterity of *Adam* differ, from what he was originally made by God ! *How* undesirable a Thing is it for *Man* to be left to the Freedom of his own Will ? *How* vain and foolish is the Self-Confidence of sinful Man ? *What* Reason has every true Christian to praise God, for the Promises of Pardon, renewing Grace, and persevering Strength belonging to the new Covenant, and for the Hopes which those Pro-

mises give him, of being preserved in *Jesus Christ*, and kept by his mighty Power thro' Faith unto Salvation ! *Who* that considers, how soon Man, with all the Perfection and Powers of his Primitive State, fell from God, can hope to get safe to Heaven, if not interested in such new Covenant Promises as I just now hinted at ? *Admirable* indeed is the free, rich Grace, that preserves weak, tempted, and imperfectly renewed or sanctified Christians, safe unto God's heavenly Kingdom, and makes them more than Conquerors over all their Enemies.— But not to insist on these things, plainly suggested by the foregoing Discourse, I content myself with two Remarks.

1. What absurd and unscriptural Accounts do some give of the primitive State of Man ? “ *Adam*, says *Socinus*, and those of “ his Party, was like a Child, he knew not that he was naked ; “ he had no Notion of the Virtue of the Tree of Knowledge ; he “ knew not himself to be mortal, &c.” Thus they represent the first Man as a mere Babe in Understanding ! “ Let us conclude, “ says *Socinus*, that *Adam*, before he transgressed the Command of “ God, was not just or righteous.” “ That Man was adorned “ with Holiness from his Creation, says *Smalcius*, is an old stink-“ ing Fable.” They speak of him, as before his Fall, *mortal*, and *prone to Sin*. “ In Man, as consisting of Flesh and Spirit, “ (say *Bellarmin*, and other *Papists*) there were at first, different “ and contrary Propensities, which rendered his doing well diffi-“ cult to him. God therefore to provide a Remedy against that “ Dislimer, and Weakness of human Nature, gave to Man Ori-“ ginal Righteousness for a Curb and Check to his sensitive Appे-“ tite.” “ In Man there was not only a Possibility of sinning but “ an Inclination to Sin, such as we find in ourselves since the “ Fall.” Thus do the *Roman Doctors*, at once, acknowledge in Words, and take away the original Righteousness of Man. But whereas they often mention the *Original Righteousness* of our first Parents, without true and just Conceptions of it, this is not the only Instance that might be given of their speaking with *Augustin*, and thinking with the *Pelagians* and *Socinians*, as a learned Man proves ^ragainst them. If God made Man upright or righteous ; if Man was created not only with the *natural* Image of God, in being *intelligent*, and *free* ; but with his *mo-ral* Image too ; he was far from being so foolish, and weak, and *prone to Sin*, as *Pelagians*, *Socinians*, and *Papists* agree to represent him. For a further Proof of the Possibility and Reality of Man's *Original moral Rectitude*, I might observe, that Man was made a little lower than the Angels, and *these* were at first made

^r Mr. William Jameson in his *Roma Racoviana, et Racovia Ro-
mana*.

made by God *righteous*, as our Lord hints, *John viii. 44.* “He was a Murderer from the Beginning, and abode not in the Truth; because there is no Truth in him.” By *Truth* is there meant, Veracity, Fidelity, Integrity, so called, as being a Conformity to Truth, or a Principle disposing a Person to speak and act agreeably to *Truth*, *2 John ii. 4. 3 John 4.* That of *Christ*, *he abode not in the Truth*, answers to that in *Jude*, *They kept not their first Estate*. That the Devil abode not in the Truth, is evident, says *Christ*, because now, and from the Beginning aforementioned, *there is no Truth*, no Veracity, or Faithfulness, or Sincerity, to be found *in him*. Since, therefore, Man was made at first *upright*, in the Image of God, and but a little lower than the Angels, whom God formed *Spirits*, and *righteous*; we may from hence, together with the aforementioned Arguments, conclude, whatever *Pelagians*, *Socinians*, and *others* say to the contrary, that Man was originally made with such moral Dispositions, as that, he no sooner began to exercise Thought and Reflection, than he entertained, with regard to his great and good Creator, Thoughts of Love, Admiration, Gratitude, and Readiness for all Obedience: But he abode not in that original State of Uprightness, of which there is this affecting Proof, that since the Fall, *there is no Truth*, or Uprightness or Disposition to act conformably to Divine Truth, when revealed to him, but what is breathed into his Soul by the renewing, sanctifying Spirit.

2. From the Doctrine of Man’s *Original Righteousness*, we may now fairly conclude the entire Doctrine of *Original Sin*. These two stand or fall together. Do but clearly prove the former, and you lay a good Foundation for a Proof of the latter. For this Reason it is, that some so earnestly protest against *Original Righteousness*, because they dread the Consequences of owning it, and know, that either they must deny this, or incur the Danger of being driven upon the Doctrine of *Original Sin*; the very Thoughts of which, are terrible to them. They will close in with the absurdest Tenets, and withstand the plainest Truths, rather than believe this. They won’t behold Man in the Beauty and Glory of his *Original Uprightness*, because they dread looking upon themselves as *by Nature fallen Creatures*, and *Children of Wrath*. If Man was not at first made righteous and holy, it follows, that he did not, could not, when he sinned, fall from such an holy State; and that the first Transgression exposed him to nothing more than temporal Sorrow, and bodily Death; in Consequence of which his Posterity may be born liable to the same, without being born *sinners*, or deriving Guilt and a corrupt Nature from their first Father. But,

on the other hand, if the human Nature was, in the first Man, created *holy*, or *upright*, from thence it follows. (1.) That Man lost his original Righteousness, when he fell, and therewith his primitive Title to God's Favour, and the Communion with God, which, as made *upright*, he was inclinable to, and qualified for. (2.) If Man by his Fall, sustained such *Lasses* as these, he incurred thereby a *spiritual Death*, as well as a *corporal one*. It rendered him *prone to Sin*: He contracted a moral Inability to serve God in a due manner, though the Obligations thereto are immutable. Upon his *Fall*, (which on a Supposition of his being created, after God, in Righteousness and true Holiness, was a great deal more heinous and guilty than it could be, in case of his not being so made by God,) he became *dead in Sin*, and a *Child of Wrath*, as well as liable to a bodily Death; which being granted, or proved, as plainly consequent on the Doctrine of the Original Righteousness of Man before the Fall, it becomes easy to argue and confirm the Doctrine of Man's native Corruption and Guilt, *since the Fall*. With such a Nature, not as God gave to *Adam* at first; but, as he contracted by his Fall from God, are all his Posterity as such, in every Age born. —— The Doctrine of *Man's Original Righteousness*, then, being plainly proved in this little Discourse, nothing more is necessary to guard us against the Infection of every Scheme proposed in Opposition to the Doctrine of *Original Sin*; however, I shall advance one Step farther, and from the *Original Righteousness* of Man proceed to God's *Original Covenant* with our first Father, for himself, and all his Posterity: *This*, with the *other*, being the impregnable Basis of the true Scripture-Doctrine of *Original Sin*.

F I N I S.

S E R M O N II.

G E N. ii, 16, 17.

And the Lord God commanded the Man, saying, of every Tree of the Garden thou mayest freely eat: But of the Tree of Knowledge of Good and Evil, thou shalt not eat of it; for in the Day that thou eatest thereof, thou shalt surely die.

I Shall next shew, from the Text before us, explained by and joined with some other Scriptures, that, when God made Man at first, he not only chose to govern him, by a Law suited to his Nature as made *rational* and *holy*, but he entered into a *Covenant* with him, promising, or giving him to expect eternal Life, on condition of his submitting to a particular Restraint for a Time, together with continuing to yield such an Obedience to the Law of Nature, as he was formed both capable of, and inclinable to; and threatening Death, a miserable Death, in case of his presuming to transgres; which *Covenant* of Life and Death was made with the first Man, both for himself, and all his natural Descendants. *Adam* was not only the *natural*, but the *federal Head*, of Mankind. It was the Will of God, that he should stand or fall for himself, and all who were, in a natural Way, to descend from him.

In the Text observe, (1.) The Names given to Man's Creator. (2.) Man's original Subjection to his Creator's legislative Authority. (3.) A positive Divine Institution given to Man.

First, The Names given to Man's Creator in the Text are, *The Lord God*, in the *Hebrew, Jehovah Elohim*; the former of which is translated *Lord*, and the other *God*, throughout the Old Testament. *Jehovah* is not a Term of Authority, as the English Word *Lord* properly is. It comes from a *Verb* that signifies *to be*; so that it signifies properly, *the being*, or *Being itself*. *Jah*, *Psal. lxviii. 4.* is a Contraction of it. *I am that I am*, the *first and the last*; each of these is a *Periphrasis* of it. The Conjunction of these two Names, one singular, and the other plural, so frequently, and that with singular Verbs, of which there is an Instance in the Text; *this* many take to be expressive of the *Trinity*, or a Proof of somewhat like personal Distinctions in the one living and true God.

Secondly, Express Mention is made in the Text of Man's original Subjection to his Creator's legislative Authority. *The Lord God commanded the Man.* All the Creatures, as such, are necessarily subject to the Will of *God*; and *God's* intelligent Creatures should be so willingly, and of Choice. A Creature independant on either the *Power* or the *Will of God*; a Being *made* by him, but not *governed* by him, in a Manner agreeable to it's Nature, is a Contradiction in Terms. Man, as *made* by *God Rational*, (capable of discerning his Relations and Obligations to him) *in that respect*, was governable by a *Law*. Accordingly he was naturally subject to the Legislative Will and Authority of his *Maker*, who would not, could not, make Man *upright* towards himself, or *holy*, without giving him a *Law* agreeable to his *holy upright Nature*; the Substance of which was, *Thou shalt love the Lord thy God with all thine Heart, &c.* This Divines call, the *Law of Nature*, which Appellation of it is just and proper, as it was the very *Law* that *God* wrote on the Heart of Man at first. Indeed *God's* making Man *upright*, evidently implies, and is the same with, his putting into him a Principle of Obedience to this natural *Law*; or a Readiness to perform what such a *Law* as *that* demanded from him. If *God* would make such a Creature as *Man*, he could not but require him to love the *Lord his God* with his whole Heart, and to continue obedient to him in all things. But this *Law of Nature* was not the only *Law* that *Man* in his primitive State was subject to; for,

Thirdly, We have in the Text a positive divine Institution to this purpose, *Cf every Tree of the Garden thou mayest freely eat, but of the Tree of Knowledge — thou shalt not eat, for &c.* Besides the *Law of Nature*, summanily comprehended in Love to *God* as *God*, and Love to others for his sake, *Man* was originally bound by such a *positive Law* as is expressed in the Text. Observe in it,

1. God's gracious Indulgence to his Creature Man.
2. The Restraint he was pleased to put him under.
3. The Threatening of Death expressed ; and,
4. The Promise of Life evidently implied.

First, God's gracious Indulgence to his Creature Man. *Of every Tree of the Garden thou mayest freely eat.* The Garden of *Eden* was a most delightful Spot, and better furnished than any other Part of the primitive Earth. The first Man was not created in it, but soon, or immediately on his Creation, brought into it. In this *Garden* he had Liberty enough ; there being a large Variety of wh lesome delicious Fruits, which he was allowed freely to partake of. Besides other Trees, *Two* were most remarkable, the Tree of Life, and that mentioned in the Text. The *former* might be so called, partly because the Fruits of it had a singular Virtue in them, by the Blessing of God, to preserve the Life, Health and Vigour of innocent Man ; and chiefly, because it was a Symbol, a Seal, of the eternal Life promised to Man, and that he would have certainly partook of, had he preserved his *Original Innocence*. As to the Name of the *other* Tree, that will be accounted for presently. ---- Man, in the Garden of *Eden*, had, I say, Liberty enough : God refused nothing to him that was needful for him. If God's Indulgence to him had been much more limited than it was, there had been no room for reasonable Complaint. This, *of every Tree of the Garden thou mayest, or shalt, freely eat*, might be both a *Permission* and an *Appointment*. If the latter, it must be rendered, “ *thou shalt freely eat*,” if the *former* only, our Translation is just. ---- “ *thou mayest freely eat*,” in the *Hebrew* it is, *eating thou shalt eat*, or *eating thou mayest eat* ; Verbs of the *future Tense* being often of a potential Signification.

2. The Restraint that Man was put under, was only this, *But of the Tree of Knowledge of Good and Evil, thou shalt not eat of it.* Why was this Tree so called, and why did God forbid Man to take of the Fruit of it ? 'Twas called by the Name mentioned ; because by means of eating the Fruit of this Tree, Man came to know, by sorrowful Experience, what both *Good* and *Evil* were ; or to signify to Man that if he should presume to eat of this forbidden Fruit, he would then know to his cost, *Good* and *Evil* : the *Good* he had lost, and the *Evil* he was now liable to. —— God forbade Man to eat of this Tree, not because the Fruit of it tended in itself to impair the *Health*, and shorten the *Life* of Man ; not as though an abstaining from the Fruit of this Tree was, in the Nature of Things, more necessary than an Abstinence from many others, but in token of his own sovereign Authority, and for the Exercise of Man's Love,

and the Trial of his Obedience. If this Prohibition is joined and compared with the foregoing *Grant*, it cannot be thought unreasonable.

3. Here is a Threatening of Death in case of Man's sinning. *In the Day thou eatest thereof thou shalt surely die*: *In dying thou shalt die*, which way of speaking is used by the *Hebrews*, as learned Grammarians and Criticks observe, to signify the *Certainty* of a Thing, or the *Perfection* and *Fulness* of it; or the *Speediness* of it; or the *Continuance* of it. Of the first Signification there are some Instances in the former Part of the Text, and *Exod. xix. 12.* Of the second, in *Exod. xxi. 19.* Of the third, *Zech. viii. 21.* And of the fourth, *Gen. viii. 7.* Therefore,

(1.) *In dying thou shalt die*, might be the same with *thou shalt certainly, or unavoidably, die*. If thou transgressest my Command, thou shalt by no means escape Death. For if God will destroy, who can preserve? If God is resolved to kill, who can save alive?

(2.) The meaning of this Phrase, *in dying thou shalt die*, may be this, *Thou shalt suffer every kind of Death*, a spiritual Death, as well as a corporal one. Thy *Body* shall be *mortal*, and thy *Soul* miserable. Some, consistently with their Denial of the Original Righteousness of Man, confine the Threatening of the Text to the Death of the Body. But if God made Man *Upright*, or *Holy*; if Man was at first inspired with a Principle of living to God, or with such a Principle of holy Obedience, as the Scripture terms the *Life of God*; if both *Holiness*, and the *Blessedness* connected with it, are called *Life* often; and if the miserable State of the Soul, as well as a Separation of Soul and Body, is expressed by the Word *Death*; if so, it plainly follows, that the Original Threatning must include nothing less than a Loss of Man's Original Righteoussness, his Title to God's Favour, and a Life of happy Communion with God (which, as made by God *Righteous*, he was sufficiently prepared for, and inclined to,) no less than a Loss of, the Animal Life which he partook of in common with the Beasts. Without doubt the Threatning must be interpreted according to the primitive State of Man, and what the dismal Consequences of the *Fall* really were.

(3). *In dying thou shalt die*, might be understood thus, *Thou shalt*, in case of eating the forbidden Fruit, *instantly*, and immediately, *dic.* Death of every Kind shall be not only unavoidable, but the immediate Consequent of thy Disobedience to my Law. I won't spare thee so much as a Day or an Hour. If it be said, How was such a Threatning as this executed, since Men when he eat of the forbidden Fruit was not immediately stricken by Death, but lived nine hundred and thirty Years after it,

it, and not only was suffered to live, but as Divines generally believe was forgiven and saved? To solve this, Some of the Hebrews pretend that by a Day in this Threatning, may be meant not a natural, or ordinary Day, but a Day of the Lord, or a thousand Years, and Adam, say they, was obliged to yield to the Arrest of Death, before he was a thousand Years old. Others would understand the Threatning thus, that Man should certainly die, in case of his continuing impenitent. But not to insist on these and some other manifestly false Glosses, the true Answer is this, (1.) If Man was spared and reprieved from Death many Years, the Threatning did nevertheless immediately take place: It began to be executed as soon as Man began to sin; for immediately on his eating the forbidden Fruit, his Original Righteousness, Title to God's Favour, and Fitness for Communion with God being lost, he was spiritually dead, dead in Sin, and the Life of his Body was become forfeited to the Law and Justice of God. (2.) If Man was not only spared from the Stroke of Death, but forgiven and saved, as I firmly believe, his Salvation was owing to a better Covenant than what Man transgressed, and than innocent Man had any Notion of.

(4) *Dying thou shall die, i. e. thou shalt die for ever.* Man, before he fell, had no Prospect given him of a Recovery to Life and forfeited Happiness, in case of his presuming to do what God forbade. So that Death temporal, and Death eternal were the Contents of the Original Threatning. From hence, by the Way, let us infer how great an Evil Sin is; how much it deserves the Abhorrence of every rational Creature, and with what Earnestnes of Desire we should seek after Deliverance from so cursed a Thing, so malignant a Distemper, so threatening a Plague. So abominable is Sin, in the Nature of it, that an infinitely gracious and good Being has threatened to punish his own Creatures, The Works of his hands, with bodily Death, and endless Misery, for Sin.

4. As there is a Threatning of Death, or Misery, express'd, so there is a Promise of Life, or Happiness, implied. From the Text's mentioning no Promise, together with the Threatning, it follows not that innocent Man had no Hope, no Prospect given him of eternal Life, or everlasting Blessedness, provided he should continue obedient. For

1. Would so good and gracious a Being as God threaten Death, in Case of Disobedience, and not promise Life, every kind of Life, in case of Man's continuing to obey? To suppose, as some have done, that Man while innocent, was liable to Death, and that he had no Promise, or Prospect given him, of eternal Life, to encourage his continuing obedient, 'till it should please his

his Maker to endow him with the Grace and Privilege of Confirmation, Does not this impeach the Goodness of God? But God forbid that we should so derogate from the Goodness of the Almighty, as to assert, either that he made an innocent Creature liable to Death, or that after Man's continuing innocent for a Time, God would have inclined to put an end to his Being, Life, and happy State. If God might, possibly, have thus dealt with Man, his threatening Death, *only in Case of Man's transgressing*, intimated however, a Resolution on God's Part to deal much more kindly with this new made Creature.

2. Could there be such a Threatning of Death, as has been explained, without such a Promise of Life as is pleaded for? There could not, since the Meaning of the Text must be, Thou shalt forfeit thy present Life, with all the Happiness that attends, and might result from, thine Original Rectitude and Interest in my Favour, if thou abstainest not from what I forbid. What is Death, but a Privation of Life? The Threatning therefore, gave Man to expect an immediate forfeiture of his original Life, and happy State, as what would have continued with Improvements, if Man should continue obedient.

3. Does not the Law promise, since the Fall, eternal Life to Obedience, as well as threaten Death to Man's Disobedience, since the Tenor of it is, *Do and Live; or if thou wilt enter into Life, keep the Commandments; or the Man that doth them shall live by them;* as well as "Cursed is every one who continueth not in all things that are written in the Book of the Law, to do them."----'Tis plain then, that God would not, could not, consistently with his moral Perfections, threaten Death to Man falling, without promising Life to Man standing. Now a Law given by God, with a Promise of Life, and a Threatning of Death consented to by Man, evidently and fully amounts to a Covenant of Life, or Covenant of Works, made with Man in his primitive State. For what is a Covenant? Is there not such a Thing when two or more Parties transact with each other, and enter into an Agreement on certain Terms? In this Sense God covenanted with Man, and Man covenanted with God, i. e. God not only gave to his Creature Man a Law, requiring Obedience and forbidding every Act of Disobedience, but he signified to him that his continuing to enjoy the happy State he was placed in, (his Title to God's Favour, his Communion with God, and all the Pleasures that might and would perpetually flow from thence,) depended on his good Behaviour, and his preserving his primitive Innocence, or moral Rectitude. This Man, as made by God, upright, consented to. Thus it appears that God and Man, did implicitly and really covenant with

with each other. But for preventing Mistakes, and guarding against the most material Objections, I add,

1. When we speak of God's entering into a Covenant of Life with innocent Man, the meaning is not, that when God had made Man, he assumed a human, or some external visible Form, and *then*, in the manner of one Person formally treating with another, spake to this Purpose; I have made you *Adam*, holy and happy: The Happiness you enjoy, or art in a Fitness for the Enjoyment of, shall continue, and shall increase rather than be any ways diminished, if during a certain Period determined by my Pleasure, thou continuest to submit to the Restraint I put thee under; but if thou darest to disobey my declared Will, thou shalt become a wretched miserable Creature. Without condescending to so formal and solemn a Procedure as that, God might, and doubtless did, signify to *Adam's Conscience* upon what Terms he must expect to be dealt with, as to *Life or Death, Happiness or Misery*.

2. We don't assert, that Man had an Hope, or Promise given him, of being, after some Time, translated from Earth to Heaven, (if he had, 'tis however, more than we know, we neither deny nor assert it;) but what we plead for is, that God gave Man to expect a State of never ceasing Blessedness, at least a perpetual Enjoyment of such an Happiness as he had in Possession, which in Case of Man's persisting in his Duty would have been a growing and increasing Happiness, rather than a *diminishing* one. The *Heaven* of the Blessed is a *State* rather than a *Place*. Wherever the Creature enjoys God without Sin, or any Degree of Misery and Suffering, there is *Heaven*. Of such a Blessedness there may be, and doubtless are, various Degrees. If *Adam* had stood; with his Original Rectitude, Communion with God, and the Happiness perpetually resulting from thence, he might have been as happy in the *terrestrial Paradise* as any where else. *Adam* without Doubt was sensible of this, that nothing but *Sin* could forfeit for him, the Happiness which, as made by God upright, he was prepared and fitted for the perpetual Enjoyment of, either in the Garden of *Eden*, or in some other Regions of the Universe.

3. Whether this Original Transaction between God and innocent Man, is expressly called a *Covenant* or no, it might nevertheless bear that Name. Some think that it is so called, *Hes. vi. 7. Like Adam, so it is in the Original, they have transgressed the Covenant.* We meet with the same Expression. *Job xxxi. 33. If I cover'd my transgressions, as Adam.*

4. What though there is an infinite Disproportion between God and *innocent Man*, and that might seem to render a Covenant between them impossible? There can be, say some, no proper

proper Covenant between *God* and his *Creatures*; Why? because there is so vast a Distance between them; and because Man, as God's Creature, was naturally and unavoidably obliged to do, or omit, whatever his Maker should require. But though some covenanting Parties are equal, or nearly so, why may there not be a real proper Agreement between Parties greatly unequal, one of whom is under all possible prior Obligations to the other? If one greatly superior will freely condescend to treat with another much inferior, and incapable of being profitable to him, this does not annul the mutual Agreement, or hinder it's being of the nature of a *Covenant*; it only manifests the great Condescension of the *Covenanter*, and is a signal Honour done to the *Covenantee*. Has not God engaged himself by free gracious promises, to *Abraham*, *Israel* of old, his People in the Gospel, and taken them into Covenant with *himself*? If so, what should hinder his *so*-dealing with the first Man in his primitive State, who, as perfectly *upright* towards God, was rather more able to perform what God required, and on some Accounts fitter to covenant with God, than any of Mankind are *since*?

I conclude then with Assurance, that God having made Man upright, entered into a Covenant of Life with him for himself; and in the next Place undertake to prove, that the first Man was not only the *natural Head*, but the *federal*, or *legal Representative* of all who were, in an ordinary way, to descend from him. The Covenant was made with *Adam*, not only for *himself*, but *them* also. The *Holiness* and *Happiness* of his primitive State he was to preserve, or lose, for himself and all his natural Descendants. This I argue,

i. From the Tenor of the original Threatning, as compared with the present natural State of Mankind. That every one of *Adam's* Posterity is *born liable to Death*, all will grant: That the *Death* which every one of them is, from his Birth, nay before his Birth, obnoxious to, was not threatned at first but in case of Man's sinning, is no less undeniably: That *Man* was not mortal, or liable to die, till he fell, and his being *so* then was a Result from the Threatning in the Text, this too is, I think, evident enough; as also that the Scripture constantly points at *Sin*, as the sole proper Cause of *Death*, and all *Sufferings*: For, says the Apostle, "The Wages of Sin is Death," where he speaks not merely of the first Sin, and the Death threatned for that, but Sin in the general. Every kind of Sin is considered as the Cause of *Death*, and as justly exposing to it, by virtue of the Threatning of the Sovereign Lawgiver; so that whoever sin, they deserve to suffer Death, and whoever are liable to suffer Death, it is for *Sin*, as justly deserving it. When by one Man *Sin* entered into the *World*, it brought along

long with it Death^f. Sin hath reigned over all Mankind, so far as to expose them to Death^g. If the Body is dead, it is because of Sin^h. Now if Mankind are born liable to *that* which was originally threatened, only in case of *Sin*, this makes out the Concern of every one of *Adam's* Descendants in the *original Threatning*, consequently in the *original Promise*. Whoever was concerned in *either* of these, he was, without all Question, concerned in the *other*. Now that each of us was concerned in the *Threatning*, is evident from hence, that antecedently to all A&ts of Sinning we are liable to *Death*. What can this be owing to, but either the arbitrary Will of God, or the original Threatning? To suppose the *former* is to impeach the Goodness and Equity of Providence, which does not afflict any of Mankind *willingly*^w, or grieve them undeservedly, but punishes Sin with Death, according to the *Threatnings* of his Word, of which *that* given to the first Man was a summary Compend.

2. I will next argue from *1 Corinth. xv. 22. In Adam all die.* Here the Apostle speaks not of *both* our first Parents, but of *Adam* singly, as elsewhere^x. He does not say, *in Adam and Eve*, but *in Adam*, whom he therefore points at as, in a special peculiar way, related to Mankind. The *all* mentioned, are all the natural Descendants of the *first Man* as such. Their dying *in him*, or *by him*, or *through him*, or *for him*, (the Greek Particle admits of any of these renderings) it is a being liable to Death on the account of their Relation to him, and Descent from him. It is not merely a *bodily Death*, but a wretched miserable Death, a Death of the Body attended with a succeeding endless Destruction of the whole Man, that the Apostle speaks of as arising from the *Sin of Adam*; because it stands opposed not to a bare Revival of the Body, but an happy and glorious Resurrection, such as all belonging to Christ, or all the true Members of his Body, are to partake of at his second coming; as any one who will but open his Eyes may perceive in the latter Words of the Verse, explained by the Verse following. The *Apostle* speaks not one Word, throughout this Chapter, of the Resurrection of the Ungodly; but only of *Christ's*, and that of *his Saints*, as consequent upon *his*. *In Adam all die*, i.e. all the Descendants of the first Man are from their Birth, or on the account of their Concern with him, obnoxious to *Death* and *Misery*, which as his Descendants they could not be, did they not sin *in him*, and fall *with him*. Now if they therefore die in

^f Rom. v. 12. ^g Rom. v. 21. ^h Rom. viii. 19. ^w I.i. ment. iii. 33. ^x Rom. v. 12, 14, 15, 16, 17, 18, 19 of which Passage see an Explication in Opposition to *Pelagian Glypt*, in my Sermon on *Job* xiv. 1, 2. p. 18, &c,

him, because they *sinned in him*, (Death being the Wages of Sin, and Sin the sole proper Cause of Death, wh^oever suffer it) if so, it follows that they must have been, in him, righteous and holy, antecedently to his sinning; and from the Time of his Creation, and consenting to the Terms of the old Covenant, he must have been the federal Head of all to descend naturally from him.

3. With the foregoing Text I might join v. 45, and 47. of the same Chapter. The *first Man Adam*, and the *last Adam*, (the second Man) are there opposed. *Adam* and *Christ* are pointed at as two publick Persons or Heads. Why is *Christ*, notwithstanding the Millions of Mankind intervening between *Adam* and *him*, and following after his Birth, called as here the *last Adam*, and the *second Man*? An Answer to this may be taken not only from the Text already considered, but from Rom. v. 12, 14, &c. where *Adam* singly is said to be a *Figure of Christ*; and the Resemblance between them is made to consist in this, that as *Guilt* and *Death* descend from the one to all *his*, so *Righteousness* and *Life* derive from the other to all *his*. If therefore *Adam's* Fall did not involve Mankind in Guilt, neither does the Obedience or Righteousness of *Christ* procure a Title to eternal Life for all true Believers. If *Adam* did not undertake for his Descendants as well as himself, neither did *Christ* undertake to procure Salvation for all who sincerely believe on him; as in the Passage before us, and in many other Places, we are plainly told he did. As was the *wretched Influence* of our first Fathers first Transgression, such is the *blessed Influence* of the Obedience of the second *Adam*, Rom. v. 17, 18, 19. Consequently what *Christ* is in regard to all whom he justifies and saves, that is *Adam* in regard to all his natural Descendants, a *publick Person*, a *federal Head*, a *legal Representative*.

Moses indeed does not expressly tell us *this* in his History: As he does not plainly tell us, it was the *Devil* who seduced *Eve*, and, God gave to Man a Promise of Life to encourage his Obedience, as well as a Threatning of Death to deter him from transgressing, and, *Levi* paid Tythes to *Melchisedec* in *Abraham* (which Things are notwithstanding deducible from other Parts of Scripture); so he has not expressly told us, that Mankind sinned in *Adam*, and were originally righteous in him, and treated with by God in him; but he has delivered *that* in his brief concise Account of the primitive State of Man, from which, by the Help of other Scriptures, 'tis no difficult matter to infer it.---But some will say again,

If this is so momentous a Truth, as it must be if a Truth, 'tis strange it should not be more plainly and frequently stated in the Scripture. R. (1.) If it is at all mentioned in the Word of Truth,

Truth, *that* is sufficient to oblige our Assent to it: (2.) 'Tis a Mistake to suppose, that it is not plainly and frequently told us: For we often meet with *that* in the Scripture from whence it may be rationally deduced. As often as it speaks of our being mortal, of our being Sinners from our Birth, of our being fallen Creatures, of the Necessity of the holy Image of God being reinstamped on our Souls, &c. so often does it implicitly suggest to us what we are now pleading for.—But the most material Objection is yet behind.

Why should God appoint the first Man to be a publick Person, to stand or fall for so many others besides himself, since he fore-knew that in such a Case, he would by falling ruin both *himself and them*?—To this I answer,

First, making use of the Words of the Apostle on the like Occasion, *Who art thou, O Man, who repliest against God?* Does not the infinitely wise God better know how to act than any Man can direct him? Shall the Potsherds of the Earth presume to contend with Sovereign Authority, and say, What doest thou? Are not the Judgments of the Most High unsearchable, and many of his Ways past finding out? If the Scripture teaches us that the first Man was the *Federal* as well as *Natural Head* of Mankind, or suggest that from which this Doctrine may be fairly concluded; it becomes us to submit, and to acknowledge the Goodness, Wisdom, and Equity of such a Constitution: Why? Because it is God's. The Question is, Was *Adam* our legal and federal Head, or was he not? If he was not, why does the Apostle say, *In Adam all die, as in Christ all are to be made alive*, and, *By one Man's Disobedience many were made Sinners*, &c. From whence are the Cries, Pains, Distempers, and Death of poor helpless Infants? From whence our early Proneness to sinful Ways, though none but good Examples are set before us, and continual pious Instructions are given us, which is the Case of some, but from the *Sin of our Nature*, consequent on our Loss of original Righteousness, by the Fall of our first Father? We may, and we should look upon Infants with Compassion; but must always endeavour to acquiesce in what God has wisely and justly ordered, *Even so Father, for so it seemeth good in thy Sight*. As to those who regard not the Old and New Testament as the Rule of their Faith, it is impossible to convince such either of the *Goodness* and *Equity* or of the *Reality* of this Divine Constitution. This is not a Truth to be immediately proposed to *their* Belief, or to be argued with *them*. As to those who profess to believe the Scripture, but are not convinced of the *Truth* and *Reality* of the Appointment mentioned, it would be vain, as yet, to argue with them *that it is good and Right*. Such must be first convinced of the *Reality*

of it, from which it will be reasonable to conclude the *Goodness* and *Equity* of it. But if there are any who apprehend that the Doctrine we plead for seems to rest on a Scripture Bottom, but they can't help suspecting that the Texts we found it upon may possibly be mistaken, only because they can't make out the Goodness and Equity of it, I would endeavour to offer what may quiet the Minds of such. Have not several of us been perplexed upon this Head? Let me ask you this Question; Have you not thought of this Matter with some Concern, and on a Supposition of God's having appointed the first Man to stand or fall for all his natural Descendants, without taking effectual care to prevent his falling, have you not been almost ready to accuse God? It must not be denied, that, for the sake of this Doctrine, and some others, many ignorantly reproach the Scripture, and rashly reject either the entire Christian Revelation, or those Doctrines of particular discriminating Grace which are the Marrow and Substance of it.—Two or three Things are obvious, and them I begin with.

1. If a *Representative* of Mankind was to be appointed, none could be fitter to sustain such a Character than that first Man, from whom all others were to descend. If it was proper for God to enter into a Covenant of Life with any one for all the rest, with whom could he *so treat* more justly than with our original Parent? Now can any one demonstrate, that it was improper, unfitting, unworthy of the Divine Perfections, for any one to be *so constituted* and covenanted with? Do not, or may not, Parents undertake for themselves and their Heirs? Why might not the first Man be ordained, and consent to be a common Trustee or Depositary? Certainly *he* might, if any.

2. If God having appointed *Adam* to stand or fall for others besides himself, had taken care to preserve him from falling; and if thereupon he had transmitted Righteousness and eternal Life to all his Descendants, in that case none would have complained of his having been by God's Appointment their covenanting Representative: None would then have said, Why was *one* ordained to stand or fall for the *rest*? or, Why were not *we* and all others left to stand or fall each one for himself? So that the Difficulty, and the Appearance of Unreasonableness, that some complain of lies here: Why did not God confirm Man in his primitive State? or, Why did he suffer Mankind to fall into Sin? But can any prove, that God might not, consistently with his moral Perfections, permit the Entrance of Sin? or that 'tis not better for the Entrance of Sin to be suffered than prevented, considering the Use that infinite Wisdom could make of such a Dispensation?

3. If

3. If God having appointed the first Man a publick Person, and having likewise permitted him, as such, to fall, had been pleased to take effectual Method, for an *universal actual Recovery*, this, all will grant, would have justified the Conduct of Providence in appointing one, even our first Father, to stand or fall for all Mankind. But to ordain *that one Man* to act for all his Descendants, and to permit the Fall of the whole human Race *in him*, without making an effectual Provision for *as general a Recovery*: This is what many are disposed to exclaim against as unreasonable, over severe, and unworthy of God. As to which I shall only offer one thing. If it had pleased God to appoint each of Mankind to stand on his own Bottom, and then to permit all of them to fall into Sin, without undertaking for the Recovery of so much as *one*; will any dare to say that such a Conduct would have been *unjust*? Yet such a Procedure as *that* would have been full out as severe, and difficult to account for, as what we suppose consequent on the Fall of Mankind in their first Father: For in consequence of *that* we believe, that God effectually provides for the *certain final Salvation of some*, while he with-holds from none of Mankind any thing due to them, and instead of *that* vouchsafes such Advantages as render all who perish, especially among them to whom the Gospel is preached, greatly inexcusable. But it is my present Concern to vindicate God's having constituted the first Man a publick Person and treated with him for all his Descendants, which, whatever are the Consequences of it, I. Must not be complained of, because it was injurious to none concerned, neither to *Adam* himself, nor any of his Offspring. Why? because if each had been left to stand or fall for himself, his *standing* would not have been more secure than it was in *Adam*, neither would his *Fall* have been more avoidable than that of every one really was in *him*. For *Adam* was made by God *upright*; as such he was capable of performing his Duty with ease, and as able to continue obedient as any other could have been, if left to stand or fall for himself. So that God granted to *all* a Possibility of being for ever happy in their first Father; as good a Possibility, that is, as any one could have had, if God had ordered his standing on his own Bottom. Why then should any complain? It was no Disadvantage to *thee*, consequently not at all injurious to *thee*, for God to treat with thy first Father, for himself and all his Descendants; since if God had dealt *otherwise*, had created all Mankind at once, and had treated with each singly for himself, every one would have been as liable to fall as *Adam* was; and if God had not effectually prevented it, (which he could have been no ways obliged to) he would as really and certainly have fallen. If there is that Man in the World, who can stand forth and say,

Adam's being the federal Head of Mankind was a Disadvantage and Injury to me: it had been better for me if I had been left to stand on my own Legs; I should have done better for myself than *Adam* took care to do; my standing had been more secure: I could and would have continued in my primitive State; and therefore as I did not chuse *Adam* for my Trustee, none had any Authority so to appoint him, or to do what was so much disadvantageous and injurious to me. If any one could rightly plead to this Purpose, there might be some room for reasonable Complaint. But no wise Person, who reflects on the original State of our first Father, can pretend what I have now supposed. *Adam* was as capable of standing as any of Mankind could have been, without that effectual Grace which God was not bound to give, and which the new Covenant, in Consequence of the Ruin of Mankind in *Adam*, engages for. For *Adam* was made upright; and that original Uprightness of his included sufficient divine Knowledge; a Conformity of Man's Will to God's; a steady Inclination to obey God in all things; Abilities to continue what he was, and to improve the Stock put into his Hands. The Promise and the Threatning given him had both of them a Tendency to hold him to his Duty: Besides that, a knowing how much the Interests of his Posterity were to depend on his Conduct, would naturally make him rather more cautious than any one of Mankind, if left to stand or fall purely for himself, would probably have been. 'Tis Folly and Perverseness, therefore, for any to complain of the Divine Conduct in treating with Mankind in such an one as *Adam* was; since none can prove they were injured thereby, and since it was an Advantage (all things considered) rather than a Disadvantage to the whole Race; consequently it was not an unreasonable Procedure, or unworthy of the Divine Perfections; especially if herewith it be considered, that if every one had stood on his own Bottom, and all had failed, God might in that case have refused Mercy to all; whereas now, in consequence of the Fall of Mankind in *Adam*, effectual care is taken for the Recovery of some, in a Way most gloriously manifestative of all the Divine Perfections, and the rest so dealt with, as to be greatly inexcusable. I add,

2. God might appoint *Adam* to be a publick Person, for the sake of his being a Type and Figure of him who was to come. That *Adam* was a Figure of *Christ*, the Apostle expressly tells us, Rom. v. 15. For though, one ^y, by him who was to come, understands *Mankind*, the whole Tenor of the Apostle's Discourse plainly directs us to understand it of no other than *him* whom he else-

where calls the *Second Adam*, and whom he points at as the Fountain of Righteousness and Life, as the First *Adam* was of Sin and Death. If *Adam* was not a federal Head, neither was *Christ*: If *Adam* acted only for himself, so did *Christ*: If *Adam* falling did not ruin Mankind; neither did *Christ*, by punctually performing what he undertook, secure eternal life to all his Followers. But that *Christ* was a federal Head, and did undertake for others, and by fulfilling all Righteousness procure for them everlasting Salvation, this is undeniably apparent from *Rom.* v. 17, 18. and many other Places, which 'tis not my present Business to insist on.—So that God's appointing *Adam* to be a publick Person, was a wise as well as an equitable Constitution. As it was injurious to none concerned, so it was wisely contrived to resemble and prefigure *Christ* as undertaking for others.---So that if *Christ*, the second *Adam*, had failed, all whom he undertook for must have perished. But this could not be. Why did the first *Adam* fall, and why could not the second *Adam* miscarry too? The first *Adam* failed, because, as a Creature, he was mutable in himself, and was left to the Freedom of his own Will: The second *Adam* could not miscarry, because he is more than a Creature, and God in our Nature, which if he had not been, he had been as liable to fall as our first Father, and as liable to undo all he was concerned with and undertook for. But this is the Record of the Gospel, that God has given to us eternal Life, and this Life is in his Son, *John* v. 11, 12.—If therefore we make sure of an Interest in *Christ*, we are safe for ever.—In order to that, we must be persuaded to accept him, to close with him, to depend on him, and submit to him as the Saviour and King of the Church of God. O Sinner, as thou hast sinned in thy first Father, and derived a corrupt Nature from him, consider and lament thine uncone State without *Christ*.—Let it be thy great Concern to win *Christ*, and be found in him.—Take him to be thy Lord and Saviour.—Consent to be behoden to him for the whole of thy Salvation, and to live both dependant on him, and obedient to him. God grant, for his own Name's sake, that as we have been made Sinners by the Disobedience of *Adam*, so we may be made Righteous by the Obedience of *Christ*; that as we have born the Image of the earthly, so we may bear the Image of the heavenly *Adam*; and that as we have died in our first Father, who transgressed the old Covenant of Works, as the Head of Mankind, so in *Christ* we may be made alive, or at the Time of his second coming raised up to a blessed Immortality.

APPENDIX.

TH E foregoing plain Sermons lay a Foundation for confirming the entire Doctrine of *Original Sin*, as including the Guilt of *Adam's Fall imputed*, and a corrupt Nature derived from *Adam* to his *Posterity*. The opposite Principles of Mr T——'s late Book may be reduced to the following Heads, which I here mention, with a distinct short Consultation of each.

I *Man was originally made rational and free, but not righteous*. This is, το πρώτω Ψεύτος, the fundamental Mistake of *Pelagians* and *Socinians*, from whom the Papists, for the most part, differ verbally rather than really. According to Mr T---, Man neither was nor could be originally righteous. But let Mr T--- declare to the contrary, with ever so much Warmth and Assurance, God made *Man upright*, and *Upright* throughout the Scripture is the same with *Righteous*, or *Holy*. If this Gentleman, or any in the same Sentiments with him, would do any thing to the Purpose, it lies upon them to prove, either that God did not make *Man upright* at first, or that *Uprightness* is not the same with Integrity, godly Sincerity, Righteousness; either that *Man* was not made in the Image and Likeness of *God*, or that to be created *after God* is not to be created in *Righteousness, and true Holiness*; either that *Man* in his original State was not *very Good*, or that a rational Being, formed with Capacities of knowing, loving and enjoying *God*, may be good, justly esteemed so, though not inclinable to serve *God*, and though his natural Powers are not in a Readiness to act for him. They must prove either that *Man* was not made a little lower than the *Angels*, or that these Spirits were not originally Righteous. Lastly, It concerns them to prove, that a rational Creature may be *innocent*, though he does not love the Lord his *God* with all his Heart, or that such a sincere prevailing Love to *God*, which is a Summary of the Duties of the moral Law, is not Righteousness or Holiness, as undoubtedly it is.

II. *When Adam sinned against God, in eating of the forbidden Fruit, he did not fall from an holy State, but rather fell short of it.* This, it must be allowed, is consistent with the foregoing. If Man was not created after God in Righteousness or Holiness of Truth, he could not lose by his Fall what Divines call Original Righteousness. For none can lose what they have not. But be these two Propositions ever so harmonious, they are evidently false. One may wonder that a Man who has spent so much Time in the Study of the Scripture, and who has pursued his Enquiries so diligently and sincerely as Mr T--- says he has, should have the Hardines to assert either. If the Scripture is plain in any thing, it is so in this, that Man was originally made righteous, and that the original Righteousness of Man was lost by the first Sin, as the former of these two Sermons clearly proves.

III. *Adam's Fall, or first Sin, exposed himself to nothing more than temporal Labour, Sorrow, and bodily Death.* This solely, according to Mr T---, was the Death originally threatened: Of this only he understands Gen. ii. 17. Rom. v. 12. 1 Cor. xv. 21, 22. But if God made Man righteous, as has been proved, and Man lost his original Righteousness by the Fall, it follows, that he incurred thereto a *spiritual*, as well as a corporal Death, and exposed himself not only to temporal Afflictions, but to endless Punishment. As we may fairly infer a conditional Grant of eternal Life to innocent Man from the Law's promising such a Life, or an endless happy State, to the Obedience of Mankind since the Fall; so if the Sins of Mankind render them liable to everlasting Punishment now, can it be thought that so heinous and complicated an Offence, as Adam's eating the forbidden Fruit, did not deserve, and expose him to, an everlasting Separation from the comforting Presence of God, as well as involve him in a present spiritual Death?

IV. *Adam, the common Father of Mankind, was not appointed to stand or fall for any besides himself.* The Guile of his first Sin, if we hearken to Mr T---, was purely personal. This I have disproved from Gen. ii. 16, 17. 1 Cor. xv. 22, 45, 47, with which may be joined Rom. v. 12, &c. as to which I add at present but an Hint or two. (1.) None of the Deniers of Original Sin observe the Force of that Expression, *By one Man Sin entered.* The Apostle plainly means this of Adam singly. Though the Devil sinned before any of Mankind, and Eve's Transgression was prior to Adam's; yet the Apostle says,

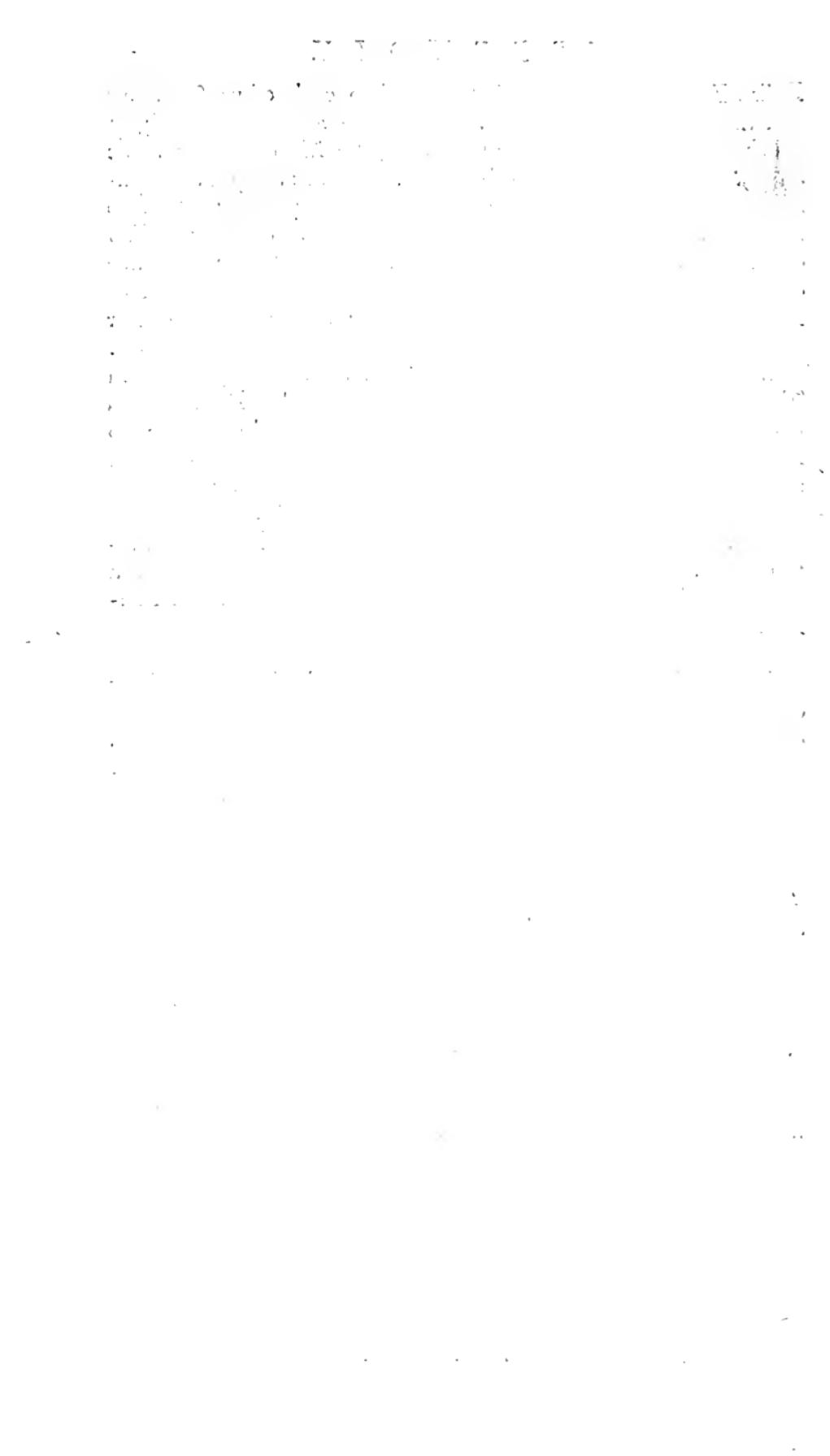
By one Man, (i. e. Adam) Sin entered into the World; where the World must not be taken locally, but for Mankind, as whom the first Sin of their first Father involved in Guilt, and made liable to Death. (2.) Mr T----'s Gloss on that of the Apostle, *And so Death passed upon all Men, for that all have sinned,* is egregiously trifling, to say no worse, since it confounds two Things that the Apostle carefully distinguishes, *Sin* and *Death*. The same is true as to his Gloss on the other Parts of the Apostle's Discourse, to ver. 19. throughout which he plainly points at the same Sin, as the procuring Cause of Death to *Adam*, and all his Descendants; and the Death of *him and them* as the penal just Consequent of that first Sin of his.

V. *Excepting the Ignorance and Weaknesses of Infancy, we are naturally in the same State with Adam before his Fall.* But, (1.) If Man was originally righteous, and we, as his Descendants, are not born righteous, as all grant we are not, 'tis evident the original State of Man, and the present natural State of Mankind, are greatly different. (2.) If *Adam* was the federal Head of all his natural Descendants, and in consequence of that (which has been proved an equitable, wise, and good Constitution) we sinned in him, and fell with him; if so, we no sooner become *Adam's Offspring*, than a Degree of Guilt is imputed to us; and if God forms our Souls without original Righteousness, he herein acts the Part of a righteous Judge, and we are thereby exposed to an endless Separation from God.

VI. *What the Scripture seems to speak as to our deriving Guilt, and a corrupt Nature from Adam; it amounts to no more than this,* says Mr T----, from the Pelagians and Socinians, *That, on Occasion of his Sin, we are Sufferers of temporal Afflictions and Mortality, which a gracious God turns into an universal Benefit to Mankind.* But (1.) The Sinning affirmed of all Men, Rom. v. 12. and their being made Sinners, ver. 19. must be different from a being liable to temporal Sorrows and Death, because *Sin* and *Death* are by the Apostle so plainly distinguished. (2.) Where is Mr T---- warranted to consider temporal Sorrows and Mortality as made, or designed by God for, so universal a Blessing? The Apostle says, *All Things, all afflictive Events, work together for Good to them who love God, &c.* but where does the Scripture apply this to Mankind in general? Must Pelagians, besides all their other undue Liberties taken with the Scripture, extend to all what the Holy Ghost appropriates to some? (3.) Let temporal Sorrows and Mortality be ever so beneficial to many, they are in themselves great Evils,

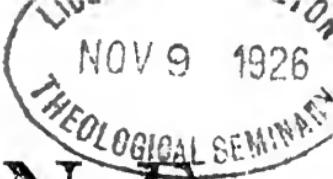
Evils, Fruits of Sin, and what descend to each of us from our first sinning Father and Head. If *Man is born unto Trouble*, it is because he is born a fallen Creature; for Man was not made at first for the suffering of Trouble. If we are by Nature liable to Death, it is because we are naturally prone to Sin, as being destitute of original Righteousness by reason of the Fall of our first Father. As is the causal Influence of the Obedience of Christ on our Righteousness and Life, such is the Influence of Adam's Fall on our Guiltiness and Death; as I hope some one or other will abundantly prove in Confutation of Mr T---'s Book. With what Zeal and Industry that Book hath been dispersed in Town and Country, is not unknown to several. But although it seems to be a laboured Work, and is cried up by some, who know little of the Scripture themselves, and the Grace of God, as unanswerable, it will scarcely pervert any who are not Strangers to experimental Religion; and as it would be no difficult Undertaking to detect the Sophistry of it, its Misrepresentations, and numerous Abuses of the Scripture, so I hope a thorough Confutation of it will be ere long given to the Publick.

I conclude with just hinting the principal Texts, and some of the Arguments that may be urged for proving the Doctrine of Original Sin, as laid down in the Assembly's Catechism. The Texts are, Gen. v. 3. ch. vi. 5. ch. viii. 21. Job xi. 12. ch. xiv. 4. ch. xv. 14. Psal. xiv. 1, 2, 3. Ps. li. 5. Prov. xxii. 15. and ch. xxix. 15. John iii. 6. Rom. v. 12, &c. 1 Cor. xv. 22. The Arguments are taken from, our natural Liability to Death, which may be easily proved to be, in the Case of all, the penal Consequence of Sin; the Ordinances of Circumcision and Baptism; the Redemption of Christ as extending itself to Infants; every sinful Action being represented in the scripture as arising from a corrupt sinful Principle; the evident close Connexion of this Doctrine with other important and plainly revealed Truths. From these, and other Arguments, such a Proof may be given of the Doctrine of Original Sin, as none, who pay a due Deference to the inspired Writings, will be able fairly to evade.



THE

NOV 9 1926



DOCTRINE

O F

ORIGINAL SIN.

As laid down in the

ASSEMBLY'S CATECHISM,
EXPLAINED;

Proved to be agreeable to

SCRIPTURE and REASON;

And vindicated as a TRUTH of the greatest
IMPORTANCE.

With plain express TESTIMONIES of
Christian Writers before *Augustin.*

By SAMUEL HEBDEN.

LONDON:

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THE P R E F A C E.

WHEN Errors of a very bad Tendency are openly maintained, and zealously pleaded for as momentous Truths, by Men who seem to be somewhat, it greatly concerns all who are persuaded of the Evil, and Danger, of such erroneous Opinions, to strive together for the Faith of the Gospel, to contend earnestly for it, “in Meekness instructing those who oppose themselves, if God peradventure will give them Repentance to the acknowledging of the Truth.” This is my *Apology* for sending abroad the follow Papers; in which,

I begin with explaining the *Doctrine* of Original Sin, as laid down in the Assembly’s *Catechism*. This I refer to, rather than the IXth Article of the Church of ENGLAND, because this Article, though perfectly Orthodox, so far as it goes, does not express the entire *Doctrine*: It does not expressly mention what we call, Original Sin imputed, but confines itself to Original Corruption; which, however, implies the other, and plainly presupposes it: For supposing Man to have been originally righteous, no rational Account can be given of his being, since the Fall created without that Original Righteousness, and “of his own Nature inclined to Evil,” if each of Adam’s natural Descendants was not concerned with him in his first Sin, or involved in the Guilt of it, as the Sin of their legal federal, Head.—The *Doctrine* being explained, and some different *Ways* of speaking reconciled, I then state a Number of Propositions, as what, it seems adviseable to take and consider together. The Fifth is chiefly insisted on, as expressing the *Doctrine* of Original Sin itself. In Proof of this *Doctrine*, I propose a large Number of Texts,

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as so many divine Testimonies to the Truth of it. To these Texts I subjoin several rational Proofs, with a Reply to some principal Objections, on each of the distinct Heads of Original Sin, imputed, and inherent. Whether Gainsayers will be hereby convinced or no; whether such will be induced, by what is here offered, to re-examine their Principles, or will not, I am persuaded of the Tendency of it, by the Blessing of God, to establish the Minds of sincere Believers; who, if they keep attending to the Voice of Scripture, and Reason, and seriously observe their stated Experience of the continual opposite Workings of Nature and Grace, the Flesh and the Spirit, will, by those Means, be effectually engaged to adhere steadfastly to the self-humbling Doctrine of Original Sin, which is in so close a Connection with the entire Doctrine of CHRIST, and Salvation by free, rich Grace, as is here endeavoured to be shewn. — If Passages from the Ante-Augustinian Fathers are here cited, they are not appealed to as Proofs, but only considered as antient human Testimonies to a Scripture-Doctrine; which I had taken no Notice of in these Papers, if some reputed Scholars, and professed Admirers of Antiquity, did not continue obstinately to maintain, that the Fathers of the Four first Centuries were utterly ignorant of the commonly received Doctrine of Original Sin. For their sakes it is that I here insert some plain express Testimonies of the Fathers before Augustin; and, for their further Conviction, I might refer them to several learned Authors, particularly G. J. Vossius in his Pelagian History, p. 158, &c. --- The first Opposers of the Doctrine here pleaded for were Pelagius, and his Adherents, in the Fifth Century. Since that it has been considerably obscured, and in a Manner quite subverted by the great Doctors of the Roman Church; many of whom speak indeed with Augustin, but think with the Pelagians, as the very learned Mr W. Jameson proves against them, from their own Writings, in his Roma Racoviana, & Racovia Romana. Among them who call themselves Protestants, the most strenuous Opposers of the entire Doctrine, have been the Socinians, the Remonstrants, and at Home, (besides the Quakers, and some Antipedobaptists) Dr J. T. in the last Age, Dr Whitby, and Mr. J. Taylor of N. — The Zeal with which Mr T.'s late Book has been propagated, in Town and Country, may justly awaken the Indignation of intelligent judicious Christians, together with a Concern for the unhappy many, whom so unfair, uncharitable, and weak, a Performance, can either draw off from plain Scripture-Truth, or confirm in the Pelagian, Socinian, and Popish Errors, so boldly vented therein. What the same Gentleman is further about, he best knows. Impartial Enquirers after Truth expect from him a Confutation of what has been

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been published against his late Book. But if instead of that, he thinks to put us off with a Paraphrase on the Epistle to the Romans, judging that much easier than a Vindication of what he has wrote; some will perhaps applaud his Discretion, but can't help blaming his obstinate Addictedness to dangerous Errors, which having published to the World he is in no Capacity, or Readiness, either to retract, or in a Gentleman, Scholar, Christian-like Manner, to defend. If he can't confute what has been offered by me, in regard to Man's Original Righteousness, and God's Covenant with Adam as a publick Person, and Mr Jenning's ingenious Vindication of the Scripture-Doctrine of Original Sin, he is bound in Honour and Conscience to give up his whole Scheme. If he can do it, 'tis what his Antagonists, as sincere Friends to him, and impartial Searchers after Truth, desire and expect from him.----As to the Occasion of the present Publication, which some may judge needless and unseasonable; at the Close of a late Tract which first lays a Foundation for confirming the entire Doctrine of Original Sin, and then states the opposite Sentiments of Mr T's late Book, with a short distinct Confutation of each, I just mention a large Number of Texts, and some few Arguments, overpassed by Mr T. as what seem sufficient to prove both the Imputation of Adam's first Sin, and the Propagation of a corrupt sinful Nature from him, as their federal Head by God's Appointment, to all his natural Descendants. Those Texts, and Arguments, I here explain and inculcate, in Compliance with the Desires and Request of some; hoping that the merciful God who was so condescending as to accept even an Offering of Goats Hair, when sincerely and humbly presented for helping forward the Work of the Tabernacle, will not refuse his Acceptance of, and his Blessing to, these weak well-meant Endeavours to support so valuable, useful, important an Article of the Faith of the Gospel. ——I had thoughts of much more largely vindicating our Interpretation of Rom. vii. 14, 15, &c. but perhaps it may not be improper to defer that for some Time longer. I might have insisted on some more Texts of Scripture, (particularly that, appealed to in the IXth Article of the Church of ENGLAND, Rom. vii. 7, 8.) and somemore Arguments, grounded on the Scripture: But I was studious of Brevity, as well as Plainness; and this short mean Tract, if God will vouchsafe his Blessing, will be sufficient to answer my End, at present, which is not so much to confute obstinate Gainsayers, or to reduce Back-siders from the Faith (among whom is Mr T. if I am not misinformed) as to confirm sincere Christians, whose Prayers for a divine Blessing on the weak Endeavours of the meanest Instrument I earnestly desire,

T H E
D O C T R I N E
O F
O R I G I N A L S I N, &c.

Explained and Vindicated.

TH E Doctrine that I now undertake to plead for, as not only true, (agreeable to Scripture and Reason) but a Truth of the greatest Importance and Usefulness, is this. “The Posterity of *Adam*, all who descended from him in a natural, and ordinary Way, are, from their Birth and Original, fall’n degenerate Creatures. From *him*, their sinning Father and Head, each of them derives a Degree of Guilt, and a corrupt Nature, which renders him not only liable but inclinable to actual Sins, and a Continuance in them, to his utter and final Undoing.” This is a Summary of what we take to be the true Scripture-Doctrine of *Original Sin*. Some, who are firm Believers of this Doctrine, are almost inclinable to except against the Phrase *Original Sin*: But though this Phrase is not found in the Scripture (as several other Terms and Phrases in constant Theological Use are not) and might well enough be quite discarded, consistently with a firm Adherence to the Doctrine itself; ‘tis, notwithstanding, very antient, and capable of so good a Construction, as renders the common Use made of it safe, proper, and justifiable enough. To give some short Account of the Antiquity of this Ecclesiastical Term, ‘Tis not much less than 1400 Years old:

'Tis a little, and but a little, antienter than the Phrase *Servum Arbitrium*^a, which the great Cardinal *Bellarmin* censur'd, thro' Mistake, as first used by our Reformers. The earliest Use made of the Phrase, *Original Sin*, so far as we can discover, was in the IVth Century. The first who used it was either *Ruffinus*, as one ^b says, or *Chrysostom*, as several learned ^c Men have supposed, or rather *Hilary of Poitiers*, some of whose words are these. "The Psalmist says, Behold I was conceived in Iniquities, and in Sins did my Mother conceive me. He acknowledges that he was born under Original Sin, and the Law of Sin." The same Father elsewhere speaks of *Original Sins* in the plural Number, as did likewise some other of the ^d Antients. Soon after *Hilary's* Time, the Phrase spoken of was brought into common Ecclesiastical Use by that most renowned Antient, *Augustin of Hippo*, whom Providence raised up about the Beginning of the Vth Century ^e, and whom a very particu-

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^a The servile, or slavish, Will. *Luther* in his great Zeal for God's Efficacious Grace opposed, or darkened, by the Popish School men, made use of this phrase in opposition to the *liberum Arbitrium*, or Doctrine of Free-Will, as then asserted by the Papists, and since by many Protestants. *Bellarmin* observing this, censured *Luther* as the first Coiner of that Phrase, but in that he was mistaken, as some learned Men have discovered; it being antiently used by *Augustin*.

^b Bishop *J. Prideaux*, who having proved Original Sin, adds, "Consentient hic nobiscum Patres, unde peccatum hoc originale est *Ignatio*, antiqua iniquitas; *Justino Martyri*, ab Adamo mors, *Cypriano* antiquæ mortis contagium, *Origo peccati Hilario*, originale delictum *Ruffino*." This last some think to be a Mistake.

^c Ferdinand Vellofilus, *Bellarmin*, *Stapleton*, *Didacus Alvarez*, whom the most learned *G. J. Vossius* takes notice of, with an Account of the ground of their Mistake, *Hist. Pelag.* p. 166.

^d Particularly *Augustin*, who in one place distinguishes *Peccata originalia & propria*, Original Sins and the personal Sins of every one. Yet he observes elsewhere, *Originalia peccata esse nostra*, that Original Sins are ours. Original Sin may be expressed, plurally, because it consists of *Guilt*, and *Corruption*, which are really distinct; and because it is the Root of, many, all, actual Sins.

^e 'Tis said that *Augustin* was born at *Tagaste in Africa*, on the same Day whereon *Pelagius* was born in *Britain*. *Pelagius* learned the Opinions that take their Name from him, somewhere in the East. Some say that *Ruffinus*, *Evagrius Ponticus*, and *Jovinian*, were before hind with him in asserting such Tenets: having gathered them out of some corrupted Writings of the great *Origen*. His Followers or Abettors were *Celestius*, and *Julian* a Bishop somewhere in *Italy*. Their Tenets were these, That "Men may live without Sin in this World, if they will, and endeavour for it;" That "Adam's

Sin

lar Experience of the Workings of corrupt Nature, and the free effectual Grace of God, thoroughly qualified to oppose those Errois of *Pelagius*, and his Adherents, which the Christian Church has generally voted to be wicked and dangerous, on Account of their over-rating the Powers of fal'n Nature, and derogating not a little from the Freeness and Efficacy of divine Grace. But whenever and by whomsoever this Phrase was first introduced, the Doctrine itself was not invented by *Hilary*, or *Augustin*, or any other of the old Fathers of the Church. Some indeed will have it, that the latter of the two Fathers mentioned invented both *Name* and *Thing*. They are not ashamed to call, Original Sin, *Augustini figmentum*, one of *Augustine's* Fictions (as Dr *Whitby* (with some others) blunderingly terms it a *scholaſtick Doctrine*, and Mr *Taylor*, in a marginal Note affixed to p. 125, 126, insinuates it to be a *Popish Doctrine*.) But whatever these Dreamers fancy, and whatever some of the Admirers of Mr T——'s late Book may suppose from the marginal Note referred to, we are assured on clear Grounds of it's being much antienter than the Schoolmen, Popery, or *Augustin*; and of it's being a most important Scripture-Truth; a Truth that both the Old and New Testament abound with Testimonies to; a Truth that both History and Christian experience unite with the Word of God, to confirm us in the Belief of; a Truth thoroughly adapted to promote true practical Godliness, and with wh ch the Evangelical Doctrine of Salvation by the Grace of God thro' Christ must stand, or fall.

The Assembly's Catechism, from the Scripture (by which we are to try all Catechisms, Confessions, Creeds, Systems, Articles of human Composition) teaches us, that " the Fall, of " *Adam*, brought Mankind into a State of Sin, and Misery." The Sinfulness of our fal'n State it describes as consisting in the " Guilt of *Adam's* first Sin, a want of Original Righteousness, " and the Corruption of our whole Nature," which three Heads many reduce to these Two, Original Sin *imputed*, and Original Sin *inherent*. The former is the first Sin of our first Father, or the Guilt of it, imputed in some Sense, to all his Natural Descendants. The latter is a want of Original Righteousness, and a Corruption of Nature or an habitual Propensity to Sin, immediately and unavoidably ensuing thereupon.

" Sin hurt none but himself ; " That " Original Sin as well as Original Righteousness, is but a Dream ; " That " Grace is given according to Works ; " That " Every Man has a Power in himself to turn to God :" These, and such like Tenets, were opposed by *Augustin*, and many others, as unscriptural, contrary to the antient Faith of the Church, and of a pernicious Tendency.

On each of these Heads there are some different Ways of speaking made use of by those whose Ideas and Sentiments are the same. With regard to the former, *Original Sin imputed*, some say, “The first Sin of our first Father is made ours, “as soon as we become his Offspring, by Imputation;” or “It is imputed to us, and all who descend from him, in a natural and ordinary Way.” Others chuse to speak thus, “The Guilt of Adam’s first Sin is imputed to all his natural Descendants;” or, “Guilt on Account of that first Transgression of his is imputed to them.” Now these different Propositions are not so many contradictory Sentiments: The self-same Persons do, or may, speak, each of these Ways. They are no more than different Words for conveying the same Idea, or so many different Expressions of the same Truth. The first Way of speaking, oft used by our old Divines, does not import, that the first Sin of *Adam* (the sinful Action of eating the forbidden Fruit) is charged on us, or any of his Posterity, as though we, or any others, besides himself, were really and personally the Doers of that sinful Action of his. But what it implies is to this Purpose. The first Sin of *Adam*, being the Sin of our legal, federal, Head, it is, as such, reckoned to us; the Sin itself, is imputed, or reckoned, to us, as being not indeed our personal Fault, but the Sin of our federal Head, for which we are justly reputed guilty, or liable to bodily Death and endless Punishment. Of the same Import are the other Propositions, or Ways of speaking, above-mentioned. Guilt could not be justly imputed to us; a just and holy God would not repute us guilty, and deal with us as guilty, on Account of our first Father’s first Transgression, had we not been, some way or other, concerned in that first Transgression of his. Now how far were we, and the rest of *Adam’s* Descendants, concerned in it? We were not, we could not be, any of us, the personal Doers of it: But it was the Sin of him who was, by God’s Appointment, our legal, federal Representative; and in that respect we are born guilty of it, as our Catechism speaks, *i. e.* accountable in some Measure for it, or liable to Death and Punishment on Account of it, as soon as we become the Descendants of that first Man.

With Regard to the latter, *Original Sin inherent*, our Divines sometimes speak as though it was nothing more than a Want of *Original Righteousness*. At other Times they mention together with that the *Corruption of our whole Nature*, as what all our actual Sins do immediately proceed from. If we consider this Sin of our Nature abstractedly from the Subject of it, ‘tis nothing more than a Want of our Original moral Rectitude,

Rectitude, which, say *Calvin*, and others, expresses the entire Nature of *Original Sin inherent*, or as we sometimes term it *Original Corruption*. But when we consider this Sin together with the Subject to which it belongs, we then speak of a *Corruption of our whole Nature*, or an habitual Propensity to Sin, as what our natural want of Original Righteousness is immediately, and unavoidably attended with.

As none of our *Divines* did ever suppose the first Sin of *Adam* to be so far imputed to us his Posteriority, as that we, or any others, are reputed, and considered, by the Judge of the World, as the actual Committers of that first Sin of our first Father; so none of them did ever conceive of *Original Corruption* as a vicious corrupt Principle infused into our Natures, or implanted in us, by the Hand of God himself. Yet many have attempted to load and burden our Doctrine with this unscriptural, absurd, hateful Notion. The *Socinian Writers* on this Subject; Bishop *J. Taylor* in the last Age; Dr. *Whitby*; and Mr *J. Taylor* of *Norwich*; all these have been so unfair, or so little acquainted with the Doctrine we plead for, as to insinuate that according to *us*, (the Assertors of *Original Sin inherent*) the holy God puts into our Natures Principles of Wickedness, and Rebellion against himself, on Purpose to render us criminal, and punishable. Whereas the Substance of what we plead for is this. As to the former Branch, *Original Sin imputed*, we maintain that *Adam's* first Sin, as the Sin of our federal Head, is so imputed to us, as that we, on Account of it, are justly reputed guilty, or punishable with the Death originally threatened. As to the latter Branch, *Original Sin inherent*, or *Original Corruption*, our Perswasion is, that being by the holy God judicially deprived of the Original moral Rectitude of human Nature for the Fall of our first Father, and Head, we become *in*, and *of*, our selves averse to what is Good, and inclinable to actual Sins; which we go on in, and persevere in, to our final undoing, if free rich Grace does not prevent.

The *Principles* that this Doctrine presupposes, and is grounded upon, are these: “*Man's original Righteousness*”; “*God's Covenant with Adam* as a publick Person”; “*his Fall from God* (by which *his original Righteousness* was lost, and *Death of every kind incurred*) as the legal, or federal Head “*of Mankind*.” With such Principles as *these*, the Doctrine that asserts the native hereditary Guilt and Corruption of *Adam's Offspring*, as such, must stand or fall. To engage in a Defence of this Doctrine without establishing those *Principles*, as the Basis on which it rests, is like an unwise Builder's at-

tempting to erect a large stately Edifice, without first laying a solid, sufficient Foundation. I chuse therefore to begin with those Principles ; which being asserted and proved as the Basis, or Foundation of the true Scripture-Doctrine of Original Sin, I proceed to a further Confirmation of the same Doctrine, from a large number of *Texts* and *Arguments*, (just hinted at the Close of a late Tract^f) concluding with a Vindication of it, as a Truth of the greatest Importance and Usefulness. All this may be reduced to the following Propositions.

I. Man was originally made by God righteous or holy.

II. That original Righteousness, or Uprightness, was lost by the first Sin.

III. Thereby he likewise incurred Death ; every Kind of Death.

IV. Adam's first Sin, was the Sin of a publick Person, one whom God wisely, justly, and for great and good Ends, appointed to stand or fall, (to preserve or lose original Righteousness, to secure eternal Life, or incur Death of every Kind) both for himself and all his natural Descendants.

V. All such are, from their Birth and Original, fallen degenerate Creatures ; Children of Wrath ; destitute of original Righteousness, and inclinable to Sins of all Sorts.

Lastly, This, which we call the Doctrine of Original Sin, is an essential Article of the Faith of the Gospel, that Faith which Ministers and Christians are commanded to strive together, and contend earnestly, for. 'Tis not only *true*, (agreeable to Scripture and Reason) but a Truth of the utmost Importance ; and what has been generally witnessed to by the Churches of Christ from the Beginning.

Prop. I. Man, originally, was not only rational, and endowed with free Agency, but made by God righteous or holy. His Soul

^f *Man's Original Righteousness : and God's Covenant with Adam as a publick Person, asser'd and plainly proved from the Scripture as a Basis of the true Scripture Doctrine of Original Sin, in two Sermons ; with an Appendix, in which the main Principles of Mr. J. Taylor's Book against Original Sin, are reduced to certain Heads, with a short Confutation of each, upon the Principles establisht in the two foregoing Sermons.*

was formed with such a Principle of Love and Obedience to his Maker, as disposed and enabled him to perform the whole of his Duty, with Ease and Pleasure. This I have proved elsewhere^g, from *Eccles.* vii. 29. from *Gen.* i. 26. compared with and interpreted by *Eph.* iv. 22, 24. and *Col.* iii. 9, 10. from *Gen.* i. 31. as applicable particularly to Man; from the Dominion granted to Man over the other Creatures of this World; from there being no Medium between a rational Being's Love to God, and his being an Enemy to him; from our Lord's Account of the original State of Angels, *John* viii. 44. The Truth therefore of this first Proposition is here taken for granted: For 'tis Time enough to retract, when the Arguments for what has been advanced are confuted; which I am persuaded the most conceited crafty Antagonists are far from being sufficient for.

I now observe what Use might be made of this first Proposition, for confuting an *Aphorism* in which lies the main Strength of a late Book, as well as others, more antient, wrote with the same View. "Whatever is natural is necessary, and what is necessary must not be deemed criminal." This *Maxim*, so much depended on by the *Pelagians*, *Socinians*, and all Deniers of the Doctrine of Original Sin, is really no better than a Piece of thin Sophistry, and what Men of Learning, studious in the Scripture, should be ashamed to insist on. As such it must appear to every one who is convinced of, and duly considers, the *original Righteousness of Man*. If Man was originally *upright*, or *righteous*, as we have proved him to be^h, we may fairly argue thus. It was natural to Man at first to love his Maker, and to be ready for the doing of his whole Will. Yet the genuine Effects of Man's original Love to God, (his natural Readiness or Disposedness for the serving of God) were not *necessary*, as *necessary* is opposed to *voluntary*, or *free*. For Man, as made by God upright, did freely, willingly, and

^g In the former of the two Sermons aforementioned.

^h We pretend not, with the *Jews*, that the *Head* of the first Man was at first encompassed with a visible Splendor, or Glory, which attended him wherever he went, and struck all other Creatures with an Awe of him. We believe not that his Body was as beautiful, perfect, and glorious, as the glorified Bodies of the Saints shall be. We ascribe not to the first Man, that most extraordinary Acuteness of Sense; that supra-gigantick Strength of Body; that most profound Insight into all Arts and Sciences; that Superiority, in point of Knowledge, to any of the Angels, which some please themselves with imagining. We pay no Regard to any extra scriptural Accounts of the Original State of Man.

with Pleasure perform the whole of his Duty. And if we say, he did this, while upright, *necessarily*, i. e. *unavoidably*, it was nevertheless *rewardable*; or capable of being rewarded by Virtue of the Covenant God freely established with him; according to which, had Man continued upright for a Time, his Love and Obedience would have been rewarded with *confirming Grace*, in Consequence of which he would have transmitted *Holiness* and *Happiness* to his latest Posterity; as has been proved in the little Tract already referred to. Before I go off from this Head, let me annex some antient Testimonies to the Doctrine of *Man's Original Righteousness*. The pretended *Barnabas* says, “ Attend, that the Temple of the Lord may be built “ glorious. How? Learn. We receiving the Remission of “ our Sins, and hoping in the Name of the Lord, are made “ new, being created again asⁱ from the Beginning.” Here a *being renewed* is explained by a *being created again, as from the Beginning*; which evidently refers to the original State of Man, as made by God holy. --- *Tatian* somewhere speaks of a *Spirit* that lived familiar with the human Soul at first, but when the Soul would no longer follow it, then the Spirit forsook it. What could he mean by this Spirit distinct from the Soul, (which the Soul once possessed and afterwards lost) but the Principle of Holiness originally infused into the Soul of Man? Again, “ Free-will has destroyed us; we who were free are “ become Slaves; through Sin we are sold. —— We acknow- “ ledge two kinds of Spirits, one is called the Soul, the other, “ greater than the Soul, is the Image and Likeness of God. “ Both these were given to the First of Mankind.^k ” —— The *Freedom* which he speaks of, as lost by Sin, cannot be the natu-

ⁱ As. is not in the Original, but is plainly understood.

^k Vid. *Tatian cont. Græcos.* Orat. p. 150. — The three following Quotations from *Irenæus* are in Lib. 3 ch. 20. lib. 3. ch. 37. lib. 5. ch. 10. The late Dr *S. Clarke*, was (Mr *W. Whiston* says) a great Admirer of this Father, and once intended a correct English Edition of him for proving what they reckoned true Primitive Christianity. As *Bull*, *Waterland*, *Alexander*, &c. have proved him to be an Orthodox Trinitarian, according to their Principles, so there are numerous, strong, most express Testimonies in *Irenæus*, to Original Righteousness, Original Sin in the full Extent of it, the Doctrines of special, distinguishing, efficacious Grace, which makes me wonder at his being so much admired by a Gentleman, who besides his being an *Arian*, was as much of a *Pelagian*, as perhaps any of the Moderns. (Bishop *H* —— himself, and Mr *J. T. of N.* not excepted) and it convinces me of the Strength of Prejudice and Prepossession, where-with some learned Men read the Writings of the Fathers.

ral Liberty of the Soul which remains to Man in every State; but the moral, spiritual Freedom of Will, by which he was, according to our Doctrine, originally disposed, as well as enabled, to do the Will of God, and to persevere in well-doing. Whereas he speaks of a *Spirit* distinct from, and excellenter than, the Soul, and says, " both these were given to the first Men," what can this imply but our first Parents being made by God, both *rational* and *holy*? the Principle of Holiness being indeed distinct from, and excellenter than, the essential Powers of the human Soul, and what the Scripture principally intends by the Image and Likeness of God, with, or in, which Man was at first made. *Irenæus* often speaks out, as plainly as can be, the whole of what we plead for. " What we lost in *Adam*, that is, a being after the Image and Likeness of God, this we recover by Christ." Man having, upon his Fall, covered himself with Fig-leaves, in token of his Repentance, (so *Irenæus*, with others of the Antients, thought) he brings in speaking thus: " Because I have lost, by Disobedience, the *Robe of Holiness* which I had from the Spirit; I now know that I deserve such a Covering as is attended with no Pleasure to the Body, but stings and pains it." --- Again, " They who are not fruitful in Righteousness, and are as it were covered over with Thorns, if they attain to Diligence, and receive the engrafted Word of God, they return to the *antient Nature of Man*, that by which he was made after the Image and Likeness of God." I grant that he sometimes speaks of Reason, and Freedom of Will, as included in that Image and Likeness, of God, in which Man was made at first; but then 'tis as plain that he did not confine it to *these*. He as plainly included Holiness therein; since he speaks of the *Robe of Holiness*, which he lost by his Disobedience, and often mentions the Image of God as lost in *Adam*, and recovered in, or by, Christ. *Origen* too says, " Man by sinning lost the Image and Likeness of God." To the same purpose speak *Tertullian*, *Cyprian*, and others before *Augustin*. I alledge not these Passages as Proofs, but as Testimonies. When *Smalcius* derided the Doctrine of Man's Original Righteousness as an old *stinking Fable*, he might have these antient Passages, or some such, in his Eye. Whether he had or no, they answer our Purpose in citing them, and do indeed attest more than the bare Contents of our first Proposition. They are Testimonies not only to *this*, but to what next follows, and the Doctrine of Original Sin itself; which none can consistently oppose themselves to, who are convinced of the Reality of Man's Original Righteousness. A late Book ought therefore to have begun here. The Author of it should have

have first disproved the Doctrine of *Man's Original Righteousness*, instead of contenting himself with earnest Repetitions of a Denial of it, or strongly asserting, again and again, that it neither was, nor could be; in Opposition to which we have endeavoured to make it evident¹, to all serious impartial Enquirers after Truth, that it both really was, agreeably to plain express Scriptures, and, in Consistence with the moral Perfections of God, could not be otherwise.

Prop. II. Man, by his Fall, or first Sin, lost the Original Righteousness of his Nature, and fell from the holy State in which his good and bountiful Creator had placed him. Though made by God upright, he was notwithstanding mutable. Being in himself, as a Creature, changeable, and being left to the Freedom of his own Will, he soon fell; losing, at once, his primitive Title to the divine Favour, and the holy Image of God originally stamped on his Soul. This, after a Proof of the foregoing Proposition, it may seem needless to insist on. Admit, that Man was made *holy* at first, and it evidently follows, that he ceased to be so when he began to sin. But if any desire a clear distinct Proof of this *Second Proposition*, it may be argued for, and fully confirmed, from the Account Moses gives of our first Parents, Gen. iii. 7, &c. from the Guilt that inseparably attends every Transgression of the divine Law, and from the most comprehensive Nature, and aggravating Circumstances, of the first Transgression.

1. Sundry Particulars in the *Mosaic Account*, Gen. iii. 7, &c. will invincibly prove thus much. As (1.) *The Eyes of them both were opened, and they knew that they were naked*, i. e. they were conscious to Guilt, and touched with a pungent Sense of their Folly and Wickedness: They began to find their *Nakedness* inconvenient and irksome to them; and they reflected on it, not without Shame, and sinful Emotions of Soul. (2.) Immediately on their first Sin, they were indisposed for Communion with God, and struck with such a Dread of him, and such a Concern to avoid his Presence, as could not consist with a true Love to him, ver. 8. — (3.) When questioned about what they had done, ver. 9, 13. how do they prevaricate and play the Hypocrite, each of them? ver. 10, 12, 13. instead of ingenuously confessing their Fault, and humbly pleading for Forgiveness; which argues not only their having sinned, but their, as yet, continuing altogether impenitent. — (4.) The Judgment denounced against them was a Proof of their being guilty in the Sight of God; and if guilty, or justly obnoxious,

¹ In the former of the two Sermons before referred to.

to the threatened Punishment, *fallen Creatures*; which implies a Loss of their original Title to Blessedness, and of the *Holiness* which qualified and fitted them for God's Service, and a Life of friendly Intercourse and Communion with him. ---- (5.) Why did GOD cast our first Parents out of the *terrestrial Paradise*, and prevent their Access to the Tree of Life, but to signify that for Sin they had deserved to be cast out of the Presence of GOD; and that now they were become absolutely incapable of attaining eternal Life, upon the Foot of the first Covenant? 'Tis probable, indeed, that our first Parents repented, and found Mercy with God: but *that* no ways disproves, but rather confirms, the Truth of our second Proposition; since *Repentance* and *Forgiveness* presuppose *Sin* and *Guilt*, both which were absolutely inconsistent with their original State.

2. The same might be further proved from *this*, that every Sin against the Law of God virtually contains all Sin in it, and is a Transgression of the whole Law. So says the Apostle *James*. " For whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all. For he who said do not commit Adultery, said also do not kill: Now if thou commit no Adultery, yet if thou kill, thou art become a Transgressor of the whole Law ^m." Every single Offence is a virtual Breach of all the Commands of God. There is in *every* particular Sin the Principle of *all* Sin. If a Man actually transgresses one Command of the Law, he is guilty of transgressing the whole Law *in Principle*, for this Reason given by the Apostle; because the same sovereign Authority of the Lawgiver is equally stamped upon every Command, and is affronted, or despised, by every wilful Sin. When therefore our first Parents took and eat of the forbidden Fruit, they were chargeable with not only violating a particular positive Precept, but with transgressing the entire Law of God they were under; the Law of Nature, the Law written in their Hearts at their Creation, the Law of Love which God had formed them, both with a Capacity, and an Inclination, thoroughly to obey. They could not eat of the forbidden Fruit, or act contrary to the divine Pleasure in any one Instance, without *virtually*, or in principle, transgressing that entire Law of their Creation; which being once done, their original Title to God's Favour, and their original Righteousness, were both lost.

3. The particular Nature, and the special aggravating Circumstances of the *first Sin*, deserve to be next considered by us. Of what Nature was the *Sin* whereby our first Parents fell from their primitive State? As to the *external Act* of it, it was no more than eating of that Fruit, which God, for the Trial of

^m James ii. 10, 11.

their Obedience, and in Token of his sovereign Authority, had forbidden them to eat of. But this is far from being a thorough sufficient Answer to the Question proposed. I will briefly mention several Things, as what an eating of the forbidden Fruit by our first Parents proceeded from, or implied in it.

1. *Unbelief.* This was the Beginning of the Sin spoken of. Man did not presume to act contrary to the divine Command, till, by some sophistical Reasoning or other, he was persuaded to question the Truth of the divine Threatening. It was by deceiving our first Parents that the Tempter perverted them.

2. *An Irreverence to God.* Reverence is a Mixture of *Love* and *Fear*. Our first Parents being so far deluded, by the Sophistry of the Tempter, as to cast off their *first Love*, and their *first Fear*, of the Almighty, *then*, and not till then, did they presume to transgress.

3. *Ingratitude.* When they took and eat of the forbidden Fruit, they acted a most base unthankful Part. God had done great things for them, and denied them the Use of but one Tree, and they would not refrain from the eating of *that*.

4. *Pride and Ambition.* They were caught in the Snare of that Temptation, “ye shall be as Gods knowing good and evil.” Being deceived by some Innuendos of the Tempter, they began to think dishonourably of the divine Conduct towards them, and affected to be wiser and greater than *God* had made them, Gen. iii. 6.

5. *Covetousness*, or an irregular Desire of what they had no need of, what they might have been sufficiently happy without, and what a wise and good *God* had thought fit to deny them.

6. *Sensuality.* “The Woman saw that the Tree was good for Food.” She looked upon it with an evil Eye, with an irregular Appetite. There now began in our first Mother a Conflict between *Sense* and *Reason*, Appetite and Duty. To talk of a Conflict between these two in Man innocent, or before he fell, as the *Pelagians* and *Socinians* do, it is absurdly to represent *Man* as in a Degree sinful, and guilty, while innocent. For *Conflict* denotes Opposition, and an Opposition of the sensual Appetites and Passions to the Direction of Reason is nothing less than a Repugnance to the Law of God; which our first Parents were no way guilty of, before they were led by the Temptation of the Devil to look upon the prohibited Fruit with an Inclination towards it.

7. *Theft.* The Fruit of the Tree of Knowledge was none of theirs; since the great Proprietor of all things, whose Tenants and Dependants they were, forbade them the Use of it

When

When therefore they took and eat of this Fruit, they stole what was none of their own, and took what they had no manner of Right to ; which was downright *Theft*, a robbing of God, and *that*, in the Nature of it, is more criminal than any dishonest, injurious, Dealings with the Creature.

8. *Murder*, both in regard to themselves and their Descendants. Not as yet to insist on the *latter* ; when our first Parents ventured, in Compliance with the Suggestions of the Tempter, to act contrary to the Command of God (who had promised the Continuance of Life, and their primitive Happiness, only on Condition of their continuing obedient, and had threatened Death in Case of the contrary) they became *Self-Murderers*.

The *first Sin*, then, was not a small Fault, or a trivial Offence. It was a most heinous complicated Sin. It was a virtual Transgression of the whole Law of God (afterwards delivered with an audible divine Voice from Mount Sinai, and summarily comprehended in the two Words of *Love to God*, and *Love to our Neighbour*). It was a base ungrateful forsaking of their Allegiance to God, and taking Part with another against him. It was an entire Apostacy from God, and not a little aggravated, by his very great Kindness and Indulgence towards them ; by the Easiness of the Precept given for their Trial ; by the past Experience they had of the Pleasures of God's Service ; and by the short Continuance of their Love and Allegiance to him. --- Let none therefore object : How could *Adam* so soon fall, if created with *Original Righteousness* ; and if it was so, how could one single Fault eradicate an *Habit* or *Principle*? We should be more modest, and humble, than to contradict express Scripture, which, if it tells us any thing, tells us these two things, that God originally made Man *upright*, or *righteous*, and *that Original Righteousness of his failed*, as soon as, being deluded by the Tempter, he became inclinable to eat of the forbidden Fruits. Wherefore should any cavilling say, how can these things be, when the Word of Truth so plainly teaches us that they really were ? If the gracious Principle planted, and preserved, in every sincere Convert, is not extinguished by continued sinful Defects, and incidental A&ts of aggravated sinning (as in the Case of *David*, *Peter*, and other backsliding Saints) ; and if this *Seed of God*, this *divine Nature*, this *new Creature*, this *new Man*, as it is called, may and does, during the present State, consist with sinful Corruption, felt, lamented, abhorred, strove and prayed against ; this is owing to the special Grace of the New Covenant, which promises Pardon of Sins, renewing Grace, persevering Strength, and a being preserved safe unto God's heavenly Kingdom, to all the Heirs of Salvation. With
which

what Love and Thankfulness to the God of all Grace, does the sincere, humble, judicious Christian remember these precious, suitable, necessary Promises of God's everlasting Covenant, when he seriously reflects on his own experienced Proneness to backslide, with the Inconstancy of the best Creatures, if leit to themselves, and the speedy Apostacy of his first Father, though created, (as the Scripture assures him he was) with *Original Righteousness*, or true Holiness? What would become of us all, if a gracious God did not engage himself, in Promises, to put his Fear into our Hearts; to heal our backsliding Spirits; and to preserve us, by his mighty Power, through Faith, to a complete Salvation; which God of his infinite Mercy grant to every Reader of this Treatise. But I leave this Digression, and proceed to

Prop. III. The first Sin, of our first Father, incurred a spiritual as well as a corporal Death, and exposed him to the everlasting Displeasure of a just and holy God. The former Branch of this Proposition is a plain Consequence from the foregoing. If Man was created *holy*, and that divine Principle failed when he began to sin, or first became a Sinner, it undeniably follows, that the first Sin not only made him *mortal* but *spiritually dead*. When he eat of the forbidden Fruit, he was now become liable to bodily Death, and also dead in Sin. What is the *spiritual Death* so often spoke of by *Divines*, but a being void of that Principle of sincere prevailing Love and Obedience to God, which the Apostle terms the *Life of God* ^a, and *eternal Life* ^b begun in the Soul? A Creature formed with rational Faculties, capacitating him to know, love and serve God must be either *dead in Sin* or *alive unto God*. Adam, who in his primitive State, was *alive unto God*, and capable, by persevering in his Duty, to secure eternal Life to himself, upon his finning, or as soon as he began to sin, became *dead in Sin*, as well as *dead in Law*. Mr T. p. 7. 20, 21. is confident that the *Death* which God threatened, and which was the Consequence of his Disobedience, was no other than *Death* in the usual Sense of the Word. This Opinion is now-a-days modish and fashionable. I remember to have read it in Mr *Grove*, and other ingenious Moderns, as well as the old *Socinians*, and the much antienter *Pelagians*. But I regard it not, for the Numbers and boasted Politeness of them who embrace it, while it appears to me both irrational, and unscriptural. We grant with Mr T. p. 7. that *Death* is the losing of "*Life*: Death is opposed to *Life*; and must be understood according to the Nature of the *Life* to which it is opposed."

^a Eph. iv. 18.

^b 1 John iii. 15.

But we insist upon it, that the *Life* given to *Adam*, and which was forfeited by *Sin*, was not only *Life* in the common Sense of the Word, but such a Principle of Holiness as by which he lived to God, and which the Scripture terms the *Life of God*. It was also a Title to eternal *Life*, or to everlasting *Blessedness*, that God gave to *Adam* when he created him. This by *Sin* he forfeited and lost. Consequently, by *Sin* he exposed himself to the everlasting Displeasure of a just and holy God. As *Life* is put for *Blessedness*, so *Death* is put for *Misery* often. When the Apostle says *Death is the Wages of Sin*, he plainly means it of *Sin* in the general, and *Death* in every Sense of the Word; for *Death* stands opposed to *eternal Life*^P, which always in the Scripture, signifies a *State of everlasting Blessedness*; and the *Apostle* does not say, *Death is the Wages*, or the just *Desert*, of, this or that particular, *Sin*; but it is *the Wages of Sin*, *Sin* in the general, every kind of *Sin*. If *Sin* now deserves for the Creature not only bodily *Death*, but a spiritual *Misery* of equal Duration with the immortal Soul, nothing less than which can be the *Death* opposed by the *Apostle* to *eternal Life*; what Reason can be assigned why the first *Sin* of *Adam*, so heinous and aggravated as we have heard, should not be so far demeritorious as to cut off his Claim to all Happiness, and render him justly obnoxious to perpetual *Misery*? But it is needless to enlarge on this, since the three Propositions, two of which were proved before, must be equally false or true. "Man was made by God with Original Righteousness."—"By his Fall, or first *Sin*, that Original Righteousness was lost."—"By the same Fall, or first *Sin*, he incurred a *spiritual Death*, and exposed himself to *eternal Death*, which is nothing else than a Continuation of the other." Prove any one of these Propositions, and the two other stand of Course. The second is an undeniable Consequence from the first, and the third from the other two. As the *Pelagians* are consistent with themselves in equally opposing these three Propositions, so we in maintaining them. Some will perhaps say, Man did indeed, by *Sin*, incur a *spiritual* as well as a *corporal Death*; this we can grant, if by *spiritual Death* is meant, an *utter Extinction* of the Being, *Life*, and active Powers of the Soul. But that this was not included in the first Threatning I prove thus. It must doubtless be interpreted to a Confidence with the original Law of Propagation. Now that *Law* was established by God, without a Regard to Man's continuing innocent, or sinning. Whether Man stood or fell, he was to be the Father of a numerous Posterity. Consequently he must continue to exist and live: His Soul, instead

^P Rom v. 23.

of being thrust out of Being, by it's Almighty Creator, would continue to live *miserable*, guilty before God, indisposed for a living to him; and liable to an endless Separation from his beatifick Presence. To such a wretched State as *this* did the Fall reduce the Soul of Man. This therefore, and not an Extinction of the natural Life, and Activity of the human Soul, was the *spiritual Death* originally threatened, and incurred by the Fall. Such a miserable State of the Soul is undoubtedly called *Death*, and that often, *Rom. vi. 23. 2 Cor. v. 14. 1 John iii. 14.* In Distinction from bodily Death, and the Troubles of the present World, the future Misery of Sinners is described as the *second Death*, *Rev. ii. 13.* of *this* then, and not of what the Scripture no where calls *Death*, and never speaks of at all that we can discover, we think ourselves obliged to interpret the first Threatning, (*Gen. ii. 16, 17.*) so far as it concerned the human Soul; this being the *only Explication* that seems consistent with other Scriptures, and the original Law of Propagation; according to which Man must have continued to *live* (in the usual Sense of the Word) in order to his becoming a *Father*, even though he had been left to fall, without any Promise of a Saviour, or any gracious Provision made for a Recovery. I now go on to another Head.

Prop. IV. *God having appointed the first Man, to be the federal Head of all his natural Descendants, and to stand or fall not only for himself but them, in Consequence of that when he sinned, they sinned in him, and when he fell they fell with him, in his first Transgression.* Three things are here put together, as (1.) God entered into a Covenant of Life and Death with *Adam* himself. (2.) God so treated with our first Father, not only for himself, but for all his natural Descendants. (3.) In Consequence of *that*, when he sinned and fell they sinned and fell, *in him and with him*.

In Proof of these things I might argue from *Gen. ii. 16, 17.* from *Rom. v. 12, &c.* from *1 Cor. xv. 22, 45, 47.* But these with some other Arguments, have been insisted on already ⁹. That *Adam* was a public Person, by God's Appointment the federal Head of all his natural Descendants, *this* was not unknown to the *Fathers* before *Augustin*. For some of them speak of our sinning in *Adam*, of our being cast out of *Paradise* in him. “In the first *Adam*, said *Irenæus*, we offended God, “not doing his Commands; but in the second *Adam* we are “reconciled, &c.” To the same Purpose that venerable Antient speaks often. Now how could we lose the Image of God in *Adam*, and sin, *in him*, if we were not considered as originally in him; and if he was not ordained by God both the com-

⁹ In the latter of the two Sermons pointed at before.

mon Parent and the legal Representative of all who were to descend from him. Indeed *Augustin* himself, that (*Malleus Pelagianorum*) *Maul of the Pelagians*, as some have called him, could not express these Principles of the Doctrine of Original Sin, in plainer and stronger Terms, than *Irenæus* often did.---- “ Because, said *Athanafius*, we fasted not, we fell from *Paradise*.” This is as express as can be. He speaks of *us*, the Descendants of *Adam*, as *not fasting*, when he, our first Father, took of the forbidden Fruit ; and as *falling from Paradise* by that Means. How could he talk at this Rate without conceiving of our first Father as our appointed legal Representative ? We did not actually eat of the Fruit of the Tree of Knowledge ; We did not, could not, personally transgres, and fall from *Paradise* : But when *Adam* presumed to transgres the Command of God, and thereby forfeited his Right to all the Happiness that he enjoyed in the Terrestrial *Paradise*, *we*, according to this Father, *fasted not, and fell from Paradise*. This way of speaking is rather more strong than what is commonly chose by *many*, who are firm Believers, and strenuous Asserters, of Man’s Original Righteousness, and God’s treating with *Adam* as the federal Head of Mankind. Again, *Gregory of Nazianzum*, speaking of the first Sin of our first Father, cries out in these very Words, “ O my Infirmity ! for that of my first Father is mine.” As *Grace* is of the Nature of *Spiritual Strength*, and *Sin* of *Spiritual Infirmity*, or Weakness, in that it debilitates the Powers of our Souls, disables us for the serving of God in a due Manner, and greatly unsits us for abiding in the Prefence, and living in the Service, of the most Holy One, *Gregory* might well consider the Sin of *Adam*, as an *Infirmity*, or spiritual Disease ; and he plainly considers this as the malignant contagious Disorder of a publick Person, or federal Head. In a Sense *Adam’s Sin was not ours* ; it was not our personal Fault, our actual Transgression ; in a Sense we may consider it *as ours*, i. e. it was the Sin of our federal Head : As such it is justly imputed to *us*, with all the other natural Descendants of the first Man. While *he stood*, his Original Righteousness was imputed to *us*, and we were virtually righteous *in him* : When *he fell*, his Sin and Guilt became ours : This was the Sentiment of the Fathers mentioned ; (besides others) whose Writings are not appealed to, as a Standard of Orthodoxy, but only as antient Testimonies, in Opposition to some, even in our own Times, who professing a good Acquaintance with the Fathers, are notwithstanding confident that we have no Writers clearly, and fully, on our Side before *Augustin*. — I now proceed to the main Branch of our Subject.

Prop. V. We no sooner become Adam's Children, than we are fallen degenerate Creatures : From him, our sinning Father and Head, we derive a Degree of Guilt, and a corrupt Nature, which renders us not only liable, but inclinable, to Acts of sinning, and a Continuance in Sin, to our utter and final Undoing. This is the true Scripture-Doctrine of *Original Sin*. For clearing and confirming this Proposition, I propose,

First, To consider a remarkable Text of Scripture, a fair Explication of which will present us with a Proof of *Original Sin* in the full Extent of it, as it consists of the *Guilt of Adam's Sin imputed*, and a *Corruption of Nature*, called by some, *Original Sin inherent*, and by some, *Original Corruption*.—

Secondly, To produce, and explain, a large Number of other Texts, which relate either to the *Guilt*, or the *sinful Corruption*, we derive from our first Father, in particular,

Thirdly, to add to those Scriptures several Arguments, which Mr T. in his late Book has taken no Notice at all of, or touched but very slightly. And,

Fourthly, To answer Objections.

The Text I begin with is, *Eph. ii. 3* — “*And were by Nature Children of Wrath, even as others.*” At the Beginning of the Chapter, the *Apostle* puts the *Epheſians* in Mind of what the Grace of God had done for them; and *that* led him to observe what their Condition had been, before their Conversion to Christ. They had “*been dead in Trespasses and Sins*,” but were now *quickened*, or inspired with a Principle of living to God: They had “*walked according to the Course of this World, according to the Prince of the Power of the Air, the Spirit that now, and always, worketh in the Children of Disobedience:*” “*Ameng such says the Apostle, we all had our Conversation, in Titus past, the whole Time before our Conversion, in the Lusts of our Flesh, fulfilling the Desires, not only of the Flesh, but of the Mind;* and were

¹ Some ignorantly restrain this to the State of the *Heathen*, or very notorious Offenders. But indeed the Scripture acknowledges no Medium between being *dead in Sin*, and *alive unto God through Jesus Christ*. If we are *alive unto God*, being quickned by the Influence of his Spirit, we are true regenerate Persons, and in a State of Grace. If we are not so, we are *dead in Sin*, let our Profession, Gifts, and Self-Esteem, be what they will.

" by Nature Children of Wrath even as others :" For explaining which last Clause, I observe as follows :

1. The Subjects of this Proposition, were both the believing *Ephesians*, and the Apostle himself : For he says not, *ye were*, speaking in the second Person, as he had done, ver. 1, 2. but, *we were*, plainly with a Design, the more expressly, to include *himself*. Such *Transitions*, from one Person to another, are elsewhere used by this Apostle ; and they are frequent with the best Writers. If the Apostle had continued, in this third Verse, to speak in the second Person, as before, what is here affirmed would have been, nevertheless, true of *him* as well as *them*. But for the sake of more explicitly including himself, as not un-concerned in the awful, affecting, humbling Truth of the Text, he chose to say, *we were*, you *Ephesians* who were descended of Heathen Idolaters, and I *Paul* who was born a Jew, within the Pale of the visible Church.

2. The *Wrath*, spoken of, is the *Wrath of God*^f, which signifies either *God's hot Displeasure* against Sin, and Sinners, or the *Punishment* that he threatens, and inflicts, for Sin.

3. *Children of Wrath* is an Hebraism, and denotes *Persons worthy of*, or liable to, *Wrath*, which implies a being *Sinners* : For as the *Wrath* spoken of can be no other than the *Wrath of God*, so it is *Sin* that exposes to *Wrath*, or renders the Creature liable to *God's Displeasure*, and the dreadful Effects of it. If the *Law* is said to work *Wrath*, Rom. iv. 15. It is the *Law* as transgressed, or, which is plainly the same, a *Transgression of the Law* that bindeth over to the suffering of *Wrath*.

Though no Regard is due to those rash Censors, who charge the New Testament Writers with *Barbarisms*, and *Improprieties of Language*, or with writing corrupt false *Greek* (the Rashness of which Charge has been demonstrated, by some very learned Persons, on their having taken extraordinary Pains to read over all the best *Greek Authors*, with a View to compare their Style and Phraseology with that of the New Testament) yet it must be acknowledged that there are frequent *Hebraisms* in it, as indeed there are in the very purest classical Writers, Phrases and Modes of speaking that were originally *Hebrew*. Now in the

^f *Tertullian* understands it of *Man's Wrath* ; as though the Apostle's Meaning was, we are naturally subject to *Passions*, particularly *sinful Anger*, which he terms *irrationale indignatum*, Lib. 3. De Anima, ch. 16 — *Cerdas*, one of his Commentators, says, by *Wrath* some understand the *Devil*, who may be so called, say they, for his Malice against Men. These Interpretations, though consistent with the Doctrine we plead for, are generally rejected, very justly.

Style of the *Hebrews*, a Person addicted to, or inclinable to, or liable to, or entitled to somewhat is called a *Son*, *Child*, of that thing. Of this there are Instances in *Deut.* xxv. 2. *1 Sam.* xx. 31. *cb.* xxvi. 16. *2 Sam.* iii. 34.—*cb.* vii. 10. *Psal.* lxxix. 11.—*Psal.* cii. 20. and in many other Places well known to Persons less conversant perhaps with their *Hebrew* Bibles, than the studious and ingenious Mr T. In these and other Places, *A Child of beating*, is one worthy of being beaten; *Sons of Death*, are Persons worthy of Death, or appointed to die; *Children of Iniquity* are unjust wicked Persons; so in the New Testament *Children of Wisdom*, Mat. xi. 19. are truly wise Persons, or such as are devoted to Wisdom; *The Man of Sin*, is a Man, or Succession of Men, guilty of an high Degree of Sin and Wickedness; a *Son of Perdition*, is a Person justly liable to Perdition; *Children of Disobedience*, are disobedient Persons, and *Children of Wrath*, must denote either *angry wrathful Persons*, or which is the evident Meaning of this Phrase in the Text *Persons*, by Reason of Sin, worthy of, or justly obnoxious to, *divine Wrath*.

4. This Charge the Apostle fixes on himself and them, as they had been before their Conversion. He does not say, “we *are*,” but “we *were Children of Wrath*.”

5. He speaks of himself, and these converted *Ephesians*, as having been *so equally with others*. There is an Emphasis in this Part of the Text, *even as others*; even as the blind hard hearted *Jews*, and blind Idolatrous *Heathens*; even as all they who are, now, Strangers and Enemies to Christ. These, now, are Children of Wrath. Well, says the Apostle, Whatever Difference there is between us and them, we once *were* what they now *are*.

6. The Text expressly says, “we *were Children of Wrath* “ *even as others by Nature*,” or from our Birth, or as soon as we became the Offspring of *Adam*. He does not say we became Sinners, liable to Wrath, by Means of Education; or by Imitation, and Custom in sinning; or when we came to discern between good and evil, and abused the Liberty given us, so as voluntarily to engage in such and such Ways of sinning, *then* we first became *Children of Wrath*: The Apostle does not here speak to that Purpose; but to show us, when it is that we commence Sinners, by what Means we become fallen degenerate Creatures, and from whence it is that we are so liable to sin from our Infancy, and so forward to Imitate bad Examples, and give into *evil Ways*, rather than *good ones*, he says, “we *were Children of Wrath by Nature*,” i. e. we were born fallen Creatures; we came into the World *Sinners*, and as such *liable to Wrath*,

Wrath, in Consequence of the Fall of our first Father, and of Mankind in him.

Various Attempts have been made to wrest this Weapon out of our Hands.

1. It is pretended that by *Nature* is meant *Custom*, or acquired Habits, which are a kind of *second Nature*. “*By Nature*,” says, *Suidas*, (as Dr *Whitby* quotes and translates him¹) “we ought to understand *long Custom*; for if Sin was according to *Nature*, the Fault must be cast on the Author of *Nature*.” *Dydimus of Alexandria* says,² according to the same *Doctor IV.* that the Word signifies what is *adventitious to Nature*, not what is *according to it*. “*Nature* says Mr *T.* p. 112. among several other things, frequently signifieth an *acquired Nature*; a *Nature* which Men bring upon themselves by contracting either good or bad Habits.” But though this Term *Nature*, φύσις, is sometimes, and indeed often, applied to inveterate *Custom*, or contracted *Habits*, with some qualifying Expression joined therewith; ‘tis never put, singly, in that Sense, or without some additional Word to prevent Mistakes. If *Nature* on Occasion, may be interpreted *Custom*, or *acquired Habits*, then any Word whatever may stand for any thing whatever, according to the Fancies, or Caprice of Men, resolved right or wrong to support some darling Tenet, and bend the Scripture to it, if possible, rather than give it up. I fear this is too plain an Instance of some Mens Prejudice, and undue Freedom with the Word of God. The Apostle says *we were Children of Wrath by Nature*; this according to the plain constant Meaning of the Words, must signify that we were *born such*, or we were so from our Birth; but some Gentlemen rather than yield to this Evidence of what they are resolved not to believe, plead that *Nature* must signify *Custom*, or contracted *Habits*, i. e. it must signify, here, what it never signifies elsewhere: The Apostle speaks in a Way peculiar to himself, and very unguarded, in that, though he meant no more than to say, we became Sinners, and liable to *Wrath*, by *Custom*, and acquired *Habits* of sinning, he yet expresses himself thus, “*we were Children of Wrath by Nature*,” without any additional qualifying Word, or Cau-tion, to prevent Mistakes. (*Again*) Because the original Words stand in a different Order from our Translation, thus ^{τέκνα φύσις}

¹ This Dr *Whitby* took from Bishop *J. Taylor*, or Dr *Hammond*, or both. But that it makes nothing for them, but rather against them, Mr *Anth. Burges* affirms and proves, in his most excellent Treatise on *Original Sin*. p. 52², 52³.

² This Remark we find in Dr *Goodwin* on the Text, and others long before Mr *T.* without the Inference from it that he gives us in his late Book. —

$\varphi\sigma\epsilon\iota\sigma\eta\pi\eta\varsigma$, *Children by Nature of Wrath*, 'tis pleaded, that *Children by Nature* signify no more than a genuine *Offspring*, or Children in a most true and real Sense. But is it not evident that $\tau\alpha\chi\alpha\varphi\sigma\epsilon\iota\sigma\eta\varsigma$ are *Children by Birth*, or such as are born Children, in Distinction from such as become Children afterwards.

(3.) Some will have it, that $\varphi\sigma\epsilon\iota\sigma\eta\pi\eta\varsigma$ by *Nature*, signifies no more than *truly, really, altogether*. This Gloss is very antient. 'Tis referred to by *Jerome*, *Augustin*, and others of the Fathers. It was, if not first started by *Pelagius*, fondly embraced by him, and those of his Party, who herein are followed by the *Socinians*, *Grotius*, and the others already referred to. But, (1) 'Tis questionable whether any good Greek Writers ever use the Word, in this Sense, meerly for *truly, really, &c.* ——(2.) If sometimes it bears this Sense in other Writings (of which I am sensible Instances are alledged) 'tis constantly used otherwise in the New Testament. See *Gal. ii. 15.* “We who are Jews “*by Nature*, $\eta\mu\epsilon\iota\sigma\varphi\sigma\epsilon\iota\sigma\eta\varsigma$ *Iudeoi*, i. e. who are born Jews, in “*Contradistinction to Proselytes*.” *Chap. iv. 8.* “Ye did “Service to them which *by Nature* are no Gods,” $\mu\nu\varphi\sigma\epsilon\iota\sigma\eta\varsigma$ $\sigma\sigma\iota\varsigma$ *Deoi*, i. e. ye served those Persons, or Things, which in themselves are Partakers of no divine Nature, no Perfection, that might justly entitle them to your religious Regards. *Rom. ii. 14.* “The *Gentiles*——do *by Nature* the things contained in the Law,” i. e. by their natural Light, and Powers, they are directed to the doing of some things required in, and by, the written Law. Neither here, nor any where else that I know of, does the Word, $\varphi\sigma\epsilon\iota\sigma\eta\pi\eta\varsigma$, signify no more than *truly, &c.* So that the *Pelagian Gloss* on this Word, as in *Eph. ii. 3.* though far from being modern, is evidently false w. The Word which we render, *by Nature*, does really so signify. Neither *Augustin*

w Erasmus observes that *Nature* is here opposed to the *Grace of God* afterwards mentioned. Mr A Burges quotes *Chrysostom* as explaining the Text thus. “We are by *Nature* the Children of the Wrath of “God, and nothing else; for as he who is the Son of a Man, is by “*Nature* a Man, so are we the Children of Wrath. Which Quotation I give as from him, not having taken Notice of it myself. *Chrysostom* indeed has been referred to as a Stranger to the Doctrine of Original Sin, but very unfairly, as *G. J. Vossius* (in his most learned *Pelagian History*) and others have shown. He might not interpret some particular Texts as we do: but as some Time before his Death, (about the Beginning of the Vth Century) he greatly lamented *Pelagius* the Monk, as one fallen into pernicious Errors, so much in his Writings shows he was in the same Sentiments about *Nature* and *Grace* with *Augustin*, and his Followers.

Neither *Augustin*, nor *Calvin*, nor any other unquestionable Asserter of the *Guilt* and *Corruption* of Mankind, as deriving from *Adam*, could ever express it more plainly than the Apostle does here. If Men were disposed to take their Sentiments from the Scripture, rather than endeavour to bend the Scripture to their own preconceived Notions, one would think they might easily discover the Doctrine of Original Sin in this Text. *We, you Ephesians, and I Paul, were Children of Wrath, liable to divine Wrath by Reason of Sin, even as others, by Nature, or from our Birth.* Could any thing like this be affirmed of *Man* in his primitive State? *Man* was at first, *by Nature, holy, and happy*, as has been proved. But in every Age, since the Fall, Mankind are born guilty, sinful, and miserable. For they are *by Nature* not *holy* and *happy*, (as our first Parents were originally) but *Children of wrath*, which supposes their being, some Way or other, Sinners in the Sight of God, and liable to Death, and Misery, in Consequence of it. Indeed, we are not born *so guilty, as Adam's first Sin made him*, or equally guilty with what a Course of actual sinning afterwards makes us; but *by Nature* we are *Children of Wrath*, liable to some Degree of Wrath, or Punishment; and from whence is *that?* 'Tis owing not to *our Nature as made by God*, but to some Sin or other committed antecedently to our actual Existence, which we were virtually concerned in. Now that was the Fall of *Adam*, or the first Sin of our first Father, who being appointed to stand or fall for his natural Descendants, as well as himself, thereupon he falling, "they fell with him, in his first Transgression." In Consequence of which, no sooner do we become his Offspring than *Guilt* is imputed to us, and we are deprived of Original Righteousness, and born in *Sin*. Here then, from a Text of Scripture fairly interpreted, the Words taken in their plain obvious Sense, we have some Evidence both of what Divines call *Original Sin imputed*, and of *Original Sin inherent*. The former is the first Sin of our sinning federal Head, so far reckoned ours as to constitute us in some Degree guilty. The other consists in, a Want of the Original Righteousness of *Man*, and a Corruption of *Nature*; from whence it is that from our Infancy we appear averse to what is good, and inclinable to what is evil, in the Sight of God, and hurtful to ourselves. A Proof of both these Branches of Original Sin, *our native Guilt*, and *our native Corruption*, is given us in these Words of the Apostle, "we were by Nature Children of Wrath, even as others," from which Text I now proceed,

Secondly, To produce and explain a large Number of other Texts which relate to one or other, of the two Branches of Original Sin mentioned, in particular. These Texts are, Gen. v. 3. ch. vi. 5. ch. viii. 21. Job xi. 12. ch. xiv. 4. Psal. xiv. 1, 2, 3. Psal. li. 5. Psal. lviii. 3. Prov. xxii. 15. and ch. xxix. 15. Isa. xlvi. 8. John iii. 6. Rom. v. 12, &c. 1 Cor. xv. 21. with several others.

Gen. v. 3. Here the *Image, or Likeness of Adam*, in which, after his Fall, he begat a Son, stands opposed to the *Image of God*, in which Man was made at first. For *Moses* had said, ver. 1. “ In the Day that God created Man, in the Likeness “ of God made he him.” And in this *third Verse*, speaking of *Adam*, as he was after the Fall, he does not say, “ he begat “ a Son in the Likeness of God,” but “ he begat a Son in his “ own Likeness, after his Image.” Now what is here observed of *Adam* must refer to him, either as *Man*, or as he was a *good Man*, or as he was a *mortal sinful Man*. Some would understand it in the *first Sense*; but who that has not a Turn to serve, could allow himself to put so low a Construction on the Words of the inspired Historian; as though he should speak to this Purpose, *Adam* begat not a *Lion*, or *Horse*, or any other of the brutal Species, but a *Man?* — Others have chose the *second Sense*, as though what *Moses* meant was, that *Seth* the Son resembled *Adam* his Father, as a very good Man. But though I incline very much to believe (contrary to what *Tatian* of old suggested) that *Adam*, after his Fall, became a true Penitent, and was forgiven by a gracious God; I see no Reason to understand the *Likeness* to *Adam*, in that Sense, to be here intended; because ‘tis not said “ *Adam* begat a Son, who “ at Length became like himself a Man of true Piety;” But, “ he begat a Son in his own Likeness, &c.” As therefore *Adam* upon, and by, his Fall became *frail, mortal, and sinful*; *Moses* here teaches us that the Corruption, Frailty, and Mortality, contracted by the Fall, descended from Father to Son. *Seth* *, as a Son of *Adam*, was like to *Adam* the Sinner; and if

* *Theodoret* is charged with speaking, as though *Seth, Enoch, Noah*, and such like eminent Men were free from Original Sin. So the *Rabbins*, say of *Boaz* and others, that they were *without evil Concupiscence*. The *Papists*, too, some of them, are against ascribing Original Sin to the Virgin Mother of God: The *Mahometans* say of their *false Prophet*, that when he was about four Years old, some Angels laid hold on him, dispested him, cleansed his intestines, and took out a certain black Drop which is in every Man, the Seed, or Principle, of all Wickedness. This was done without putting him to any Pain, and

if *Seth* was such a one, so is every other Descendant of *Adam* by Nature. We are born not like to him as originally holy; not like to him as one who became a Man of true Piety, (that Sense the Deniers of *Original Sin* contend for no more than we); therefore like to him as made by the Fall, mortal and sinful. Mr *T.* takes no Notice of the Antithesis between the Likeness of God, ver. 1. and this Likeness of *Adam*, ver. 3. On the other Hand, he and other *Pelagians* suppose these two to be the same. In the Likeness to God wherein Man was made originally, he is, since the Fall, in every Age born. *Adam* was made like to God, and *Seth* was naturally like to him, as he was at first, to God. But this Sense can by no Means be admitted; because *Adam* was formed with *Original Righteousness*, and lost it by the Fall, as has been proved. It must therefore be a corrupt degenerate Likeness, or a Likeness to *Adam* as corrupt and degenerate, that is here intended.

Gen. vi. 5. " And God saw that the Wickedness of Man was great on the Earth, and that every Imagination of the Thoughts of his Heart was only evil continually." *Moses*, to give the Reason of God's sending a general Flood, represents him as observing, seeing with Dislike, " that the Wickedness of Man was great;" then, to account for the general Prevalency of Wickedness in the *Antediluvian* Times, he adds, that " every Imagination of the Thoughts of his Heart was evil and only evil, and that continually," every Day. When God first threatened to drown the old World, Wickedness was already become general; and at the Time set for the Destruction threatened, " all Flesh had corrupted his Way," there being but a single Family left in which any Thing of true Religion was found, *ch. vii. 1.* Now from whence was this so universal a Corruption of Manners? *Moses* plainly ascribes it to *that*, which infers a Corruption of the Nature of Man from his Birth; for having said, " God saw that the Wickedness of Man was great in the Earth," which expresses the actual Wickedness of the Sinners of the old World, he adds, " and that every Imagination, &c." The *Heart of Man* is put for *his Soul*. This the God of Nature has formed with a marvellous thinking Power. The human Soul, say some, is a thinking Power in continual Action, and Exercise. Others deny that it continually thinks, and define it to be " a spiritual, or

to render him pure from Sin. These Fancies, how ridiculous soever, are less so, than their Doctrine who altogether deny *Original Sin*.---I don't remember that this Text (*Gen. v. 3.*) was made use of by *Jugustin, Prosper, &c.* in their Disputes with the *Pelagians*; but to many learned pious Moderns, our Argument for *Original Sin* from this Text, appears just and conclusive.

“ immaterial Being, endued with the Powers Thinking.” Which soever of these two Opinions, is the righter (that I don’t now debate) this affecting Account is given of the Soul, in it’s fallen State, that every *Imagination*, Figment, Formation, of the Thoughts of it, is evil, only evil, continually evil. Whatever it frameth within itself, as a thinking Power; or a Substance endowed with thinking Powers, it is an evil Formation. This *Moses* spake of the *Antediluvians*. But must we restrain and confine it to them? Since all the actual Wickedness of those old Sinners before the Flood took it’s Rise from the continual evil Formations of their corrupt Hearts, does not this direct us to consider them as having been ill inclined from their Infancy, and Sinners from their Birth? And if they were so, it will follow that all others were so too. *Noah* was such an one by Nature, and if afterwards he proved a just, upright Man, it was because he found Grace in the Eyes of the Lord, cb. vi. 8, 9. cb. vii. 1. *Noah’s Character*, as a very good Man in an evil Day, is put in Opposition to that of the Sinners of the old World. He was naturally in the same State with them, and his not continuing so was owing to his having found Grace in the Eyes of the Lord.

Gen. viii. 21. “ For the Imagination of Man’s Heart is evil from his Youth.” The Lord having promised never to drown the whole Earth again for Man’s Wickedness, adds this Reason, for the *Imagination*, &c. Instead of for some read although, but though the Hebrew Particle ו sometimes signifies, although, it generally signifies for, and as this rendering is agreeable to, both the *Targums* on the Pentateuch, the *Oriental Versions*, the *Septuagint*, the *Latin Vulgate*, and many modern Versions, besides our own, so the Scope of the Place seems to require it. The *Promise*, and *Reason* added, may be to this Purpose. “ I will not be provoked, by the Wickedness of Mankind, to send another general Flood, for, or because, Mankind of themselves are sinfully inclined from their Childhood; was I therefore to send such a Flood as often as Mankind, if left to themselves, will deserve it, I must repeat it in every Age, and so be continually destroying them from off the Face of the Earth, which I don’t choose to do.” The Word *Imagination*, *Jetzer*, as has been hinted includes the *Thoughts*, *Inclinations*, with every thing that the Soul, as a Being endued with a thinking Power, forgeth and frameth within itself. In the Original it is, “ the Imagination of the Heart of *Adam*,” which Name is put not only for our first Father, and both our first Parents, but for Mankind in general, or any one of the Descendants of *Adam*. The Word which we render *Youth*, includes *Childhood*, *Infancy*, the earliest Age of Man, the whole Time from his Birth, or as some say, from his Formation

mation in the Womb. The Text then might very justly be translated thus, “ for the Imagination of the Heart of *Adam*, “ (every one of Mankind) is evil from his Birth.” The great *Grotius* does not forbid this rendering. But to oblige the *Pelagians* he pretends it to be an *Hyperbole*, expressing the Earliness of the Corruption of Mankind, who, being led by evil Examples soon begin to corrupt themselves. But from whence is it that every one of Mankind is so forward early to imitate evil Examples, rather than good ones ; and that they discover a perverse sinful Disposition as soon as the Principle of Reason planted in their Natures begins to discover itself ; if it is not because the Imagination of every Man’s Heart is evil from his earliest Age ? Mr *T.* is I think singular in his rendring of this Text ; for he translates it thus,----“ Although the Imagination “ of Man’s Heart should be evil from his Youth.” But (1.) Tho’ the Particle ,*chi* sometimes signifies *although*, it in most Places signifies *for*, and we are not to recede from the most usual Signification of a Word without Necessity. (2). If instead of *for*, we read *although*, this won’t at all invalidate our arguing from hence, for the original Corruption of the Nature of Man since the Fall. (3). No Notice is taken by Mr. *T.* of the very large extensive Signification of the Word which we render *Youth*. Upon the whole, admitting *although* instead of *for*, which however does not appear necessary, the plain Meaning of the Text is this. “ I will not send another general Flood for the Sake of the Wickedness of Mankind, “ although the Imagination, (every Figment or Formation) “ of the Heart of every Man is evil from his earliest Age, or “ Birth.” ————— The *Hebrews* from the two Texts last mentioned, *ch. vi. 5.* and *ch. viii. 21.* take Occasion to express corrupt *Nature*, by the *evil Figment*^y, and to speak of it as dwelling in a Man from his Birth, or first Formation. “ In “ an *Hebrew Commentary on Genesis*, says *Aynsworth*, a Rabbin being asked, when is the evil Imagination put into a “ Man^z, his Answer is, from the Hour of his being formed.”

In

^y This Appellation the great Dr *Owen*, somewhere prefers to the common established Phrase, *Original Sin*,

^z This Way of speaking we disallow. From hence, and some other Passages in the *Jewiſh Books*, some take Occasion to reproach our Doctrine of Original Sin as a *Jewiſh Figment* ; as others, no less absurdly, father it on *Augustin*, or the *Schoolmen*, or the *anti Christian Roman Church* --- Remarkable is the Liberty some take with this Text and the foregoing. In that, *ch. vi 5.* by *Man* they understand not the *Antediluvians* in general, but the Sons of men opposed to the Sons of God, mentioned in *ver. 2.* and because the wickedest of Men are not without

In another Tract referred to by Dr Owen, the Question being put, From what Time doth the evil Concupiscence bear Rule in a Man? From the Time of his Birth, or from the Time of his forming in the Womb? A Rabbi answers, from the Time of his Conception, and forming in the Womb. Such is the bright Evidence of several Scriptures, speaking clear and full to this Purpose, that many of the blinded Jews (with all their fond Conceits of the Freedom of their Wills, and the Strength of their moral and spiritual Powers) are somewhat more sensible of the *Corruption of human Nature by the Fall of Adam*, than many professing Christians, and Divines, are willing to be.

Job. v. 6, 7. “ Although Affliction cometh not forth of the Dust,---yet Man is born unto Trouble, as the Sparks fly upwards.” The Word that we here render *Affliction*, is ambiguous through the Hebrew Bible: 'Tis put sometimes in this Sense, and sometimes for *Iniquity*. For what Reason? To signify that these two, *Sin* and *Sorrow*, or *Affliction*, are justly inseparable. *Sin* is the Cause of *Affliction*, and *this*, of whatever Kind it is, is the genuine Effect of *Sin*. Whereas the *Pelagians* of old, and from them others in the last Age, pretended that innocent Man was originally liable to Death, this is entirely groundless, as we shall hear afterwards. Mortality, Afflictions of all Sorts, and Death are, according to the Scripture, the just penal Consequences of Sin. It seems not compatible with the moral Perfections of God, for Sorrows and Afflictions of any Kind to be appointed for guiltless innocent Creatures. If Christ was a *Man of Sorrows*, it is because, though pure and spotless in himself, he became responsible for the Sins of many others. And if every one of the natural posterity of the first Man is born unto Trouble, it must be because, in Consequence of *Adam's Fall*, he is born a Sinner. Was Man originally made for the suffering of Trouble? No. Was Man, while he preserved his primitive Rectitude, liable to the suffering either of Death, or Troubles of any Kind? No. Can so equitable, and kind, a Being as the great God is, oblige any of his innocent, sinless, Creatures, to the enduring of Sorrow and Affliction? It does not appear to us that he can. Do not the sacred Scriptures signify to us that Death, and

without some good Thoughts, and have, at Times, some Checks of Conscience, &c. which are Sentiments pleasing to God; therefore the meaning of that Text is, that those common sort of People were very ill disposed, and the Thoughts of their Hearts were evil for the most part. To the same purpose some bold Critics would shake away the plain sense of that other Text in *ab. viii. 21.*

all Troubles, are the Fruits and Effects of Sin ? They most certainly, and plainly, do so. Are the elect Angels, the Spirits of just Men departed out of our World, or any pure sinless Creatures, whatever, involved in any Kinds of Trouble, or liable thereto ? 'Tis reasonably presumed they are not. Yet *Man*, every Descendant of *Adam* as such, is born unto Trouble. The present Life of Man is short and afflictive, *Job*, xiv. 1. This would not, could not, have been, if Man had not sinned. 'Tis true, the *Treason* of the Head of a Family may, and does, involve all his Descendants in Disgrace and Poverty, though those Descendants of his are no way guilty of their Father's *Treason*. In like Manner, say some, Mankind may be born for the suffering of Trouble, in Consequence of the Sin of *Adam*, though they are not born Sinners. But if this was really the Case, if *Adam's* first Sin was the unhappy Occasion to his Descendants of some short temporal Inconveniences only, why is the same Term applied to the two different Things, *Sin* and *Affliction*? Why does the Scripture represent Sin and Sorrow of all Kinds as inseparable ? *Lam.* iii. 33. *Rom.* viii. 30. *ch.* vi. 23. *ch.* v. 12. That Man is indeed born for the Suffering of Trouble, all can perceive : The *Heathen* were not without an affecting Sense of this most evident Truth. One of them observes with Concern, that " Mankind was " born for Cares, or Disquietude." Another speaks of the Life of Man, and Sorrow, as things nearly allied to each other. A third complains of *Nature* as an unkind Step-Mother, for bringing Man into the World with a Body naked and feeble, and with a Mind liable to Fears and much Anxietude ; on which pathetical Complaint of one of the greatest of the Heathen Sages, *Augustin* gives us this just Remark : " He accused Nature, he saw the thing itself, but was ignorant of " the Original of it, or from whence it is that this heavy " Yoke is laid on the Children of *Adam*." The last Words of that Remark of his are taken from *Eccle.* xl. 1. " Great " Travail is created for every Man, and an heavy Yoke is " upon the Sons of *Adam*, from the Day that they go out of " their Mother's Womb, till the Day that they return to the " Mother of all things."

Job xi. 12. " Vain Man would be wise," (woull be reckoned so, or takes upon him, in finding Fault with the divine Conduct, as though he was extremely wise) " tho' Man " be born like a wild Ass's Colt." In the Original it is, *hol-*
low, or *empty*, *Man will be wise*, (or talk and act as tho' very wise,) *though*, (and, but,) *Man Adam to be born*, (will be born in every Age,) *the Colt of a wild Ass*, which is noted for being a stupid and intractable Animal. Such an one is *Man* from his Birth,

Birth. Mr T. acknowledges that “ we are born quite Ignorant, as void of actual Knowledge as the Brutes themselves.” We are born, too, with many sensual Appetites, and consequently liable to Temptation, and Sin. But Man’s being born without actual Knowledge, and with sensual Appetites, as it is far from reaching the plain Import of the former Texts, so it seems to fall short of the Significancy of *this*; in which Man, as born into the World, is compared to an *Animal* remarkably dull and intractable, as all the young Offspring of *Adam*, very early, appear to be; much more in Regard to Religious Instructions, and what is spiritually good, than any thing else. What is elsewhere spoken of *Ishmael*, “ he will be a wild Ass Man,” so it is in the *Hebrew*², the same is by *Zophar* applied to every one of the Race of *Adam*, as born into the World. Let him swell ever so much with a Conceit of his own *Wisdom*, or *Goodness*, or *moral Abilities*; let him admire and dote upon himself ever so much (imagining that his rational Powers are whole and sound, not at all darkned or weakened by the Fall) he is by *Nature*, no better than the Colt of a wild Ass, in Regard to the things of God, and what is truly good; the Justness and Propriety of which humbling Character is confirmed by, the Slowness to learn divine Things, and the impetuous Propensity towards sinful Practices that discovers itself in all young Children; those few extraordinary Instances alone excepted, in whom a Principle of Grace instilled begins to discover itself, almost as early, and, together with a contrary Principle of Corruption, while they are yet Infants, or very young Children.

Job xiv. 4.—*ch. xv. 14.* These two I put together because the latter serves, in Part, to explain the former. *Who*, says *Job*, *can bring a clean thing, or Person, out of an unclean?* Not one. This is most express; and the Methods used to evade it, convince me of the extreme Badness of a Cause, that requires such perverse unnatural Constructions of a plain Text. *Job* had reflected on the Shortness of human Life, and the sorrowful, uncertain, imperfect State of every one of *Adam’s* Children in the present World, ver. 1, 2, 3. Then he carries his Thoughts to *that* which is the Spring, and Original, of such a State, the *Original Corruption of Man*. The Words can, I think, fairly admit of no other Construction than one of these two. *Who*, what Creature, what finite Power, *can make an innocent, holy, righteous, Person to proceed from a Parent defiled with Sin?* Not one in the World can do this. Or, *who can*, in a natural and ordinary Way, *make a perfectly holy*

² Gen. xvi. 12.

Person to be born of a sinful Woman? Not one, not God himself can do this. He did indeed once bring a perfectly clean, or holy, Man out of an unclean Mother, a Woman tainted with Sin; but *that was an extraordinary and supernatural Effect.* For clearing or confirming one or other of these two Interpretations which amount to the same, and equally serve our Purpose in producing this Text; I observe that throughout the Scripture Sin is described as *Uncleanness*, and a *Sinner* as an *unclean thing*: On the contrary, *Righteousness*, or *Holiness*, is expressed by *Purity*, or *Cleanness of Heart and Hands*: The *truly good Man*, the holy, righteous Person is described as *clean*: *Sanctification*, and *Justification* too, is in the Style of Scripture, *Purification*, *Cleansing*, &c. Now agreeably to these and such like Ways of speaking, so frequent in the sacred Writings, this Text asserts the natural Impossibility of any one of Mankind being born *clean*, i. e. *guiltless*, and *sinless*, because he proceeds from them who in, and of, themselves are *unclean*, i. e. guilty and defiled with Sin. The only opposite Construction that carries with it any shew of Reason, and Probability, is *this*, that whereas the *Heavens* and *Stars* are represented as not clean, or pure, in the Sight of God, ch. xv. 15- ch. xxv. 5. For the fanie Reason, *Man*, as born into the World, may be described as *unclean*, comparatively to God, though not tainted and defiled with Sin. But (1.) *Man* is not here spoken of in Comparison of God, but as in himself unclean from his Birth. Though therefore the most perfect Creatures may be represented as not pure in Comparison of God (their Purity, or Perfection, being inconsiderable, and not worth mentioning, if compared with *his*), it does not follow that *Man* can be spoken of as born *unclean*, if born *guiltless* and *sinless*, when he is described, not as compared with God, but as he is absolutely in himself. (2.) When the *Heavens* are represented as not pure, or perfect, in Comparison of what God is, and *Man* at the same Time is set forth as *unclean*, his *Uncleanness* is described by his *being unrighteous*; and *that* always means *guilty* or *sinful*. I add, that whereas some would refer this Text to the natural Frailty and Mortality of *Man*, *Mortality* is the Effect of *Sin*, and presupposes *Sin* in the Subject to which it is ascribed; and the *sinless* Frailty of Mankind is never called *Uncleanness*. The Septuagint translates this Text thus, “Who shall be clean from Filth? Not one, “ even though his Life on Earth be a single Day.” This Rending, though not according to the Hebrew, was followed

by all the Fathers, thereby discovering their Unacquaintance with the Hebrew ^b, and their Knowledge of *Original Sin*.

Psal. xiv. 1, 2, 3. "There is none who doeth good.—
"They are all gone aside, they are together become filthy :
"There is none who doeth good, no not one." The Apostle refers to this Passage, with others, *Rom.* iii. to make way for confirming the Impossibility of any one of Mankind being justified by the Works of the Law he is under. When the Psalmist here, and *Psal.* liii. 1, 3. says, "there is none who doeth good," he can't mean that there are none who are persuaded to become truly good, none who are ever brought to chuse the things that please God ; but the Meaning of his Words must be this, There are none who *naturally* incline this Way ; none who of themselves chuse and practice what is truly good in the Sight of God ; or there are none, of the Posterity of *Adam*, who, if left to themselves, would ever do that which is good in the Eye of the Law of God. What can the Psalmist intend less than this, which as it is agreeable to Christian Experience, and common easy Observation, so it is not to be accounted for but on a Supposition of the universal Corruption of human Nature, arising from the Fall of *Adam*, and Mankind *in him*. Some, to qualify the Universality of the Expression, in ver. 1, 3. would insert the Word, *almost*. There is none who doeth good, i.e. there are very few. But as the Apostle quotes this Passage, with others, in Proof of the universal Corruption of Mankind, and the Impossibility of any Man's being justified by the Works of the Law he is under, *Rom.* iii. 9, 10, 11, 12, 19, 20. So the Psalmist himself plainly forbids so bold an Addition to the Text, in that, repeating the Sentiment of the last Clause of, ver. 1. he not only says, *there is none who doeth good*, but adds, *no not one*.

Psal. li. 5. "Behold, I was shapen in Iniquity, and in Sin did my Mother conceive me." These Words, of the penitent Psalmist, afford us as clear a Proof of the *Original Corruption of Man since the Fall*, as almost any Words can well do. Great Pains therefore have been taken, by one and another, to evade the Force of them. The Psalmist here confesses, bewails, and condemns himself for, *his native Corruption*, or Degeneracy, as that which principally gave Birth to the horrid Sins of *Murder*, and *Adultery*, he had been overtaken with. He acknowledged, bewailed, and so repented of, not only his parti-

^b *Origen* and *Jerome*, were indeed tolerable *Hebricians*, but in Compliance with others, they quote the Text as it was found in the *Greek Bible*, then commonly used. In that Form 'tis quoted by *Clemens Romanus*, *Justin Martyr*, *Origen*, &c.

cular actual Sins, but the *Sin of his Nature*, also, from which they proceeded. This he points at under the Character of *Iniquity* and *Sin*, in which he speaks of himself as shapen, and conceived.—Behold, Why did the Psalmist prefix this? To render the Confession here made the more remarkable; and to represent the Truth here expressed as a Matter of no small Weight and Importance—*I was shapen*. This passive Verb denotes somewhat in which neither *David* nor his *Parents* had any active Concern. It refers to that Formation of the human Body in the Womb which is God's own Work, and which the Psalmist contemplates with so much pleasing Wonder, *Psal. cxxxix. 13, 14, 15, 16.* In *Iniquity*, or with *Iniquity*, so *Sin* is often described, as being of the Nature of *Injustice*, *Unrighteousness*, with respect to God, if not others,—and in, or with *Sin*, did my Mother conceive me. The Word which we render *conceive*, signifies properly to *warm*, or *cherish* by *Warmth*. As learned Men observe, it does not so properly refer to the Act of *conceiving* as the Act of *cherishing*, what is already conceived, till the Time comes for its Birth. The Question now is, what does the Psalmist mean by *this*? Whose *Iniquity* and *Sin* does he here confess, his own or another's? If *his own*, does not this amount to an express Acknowledgment of his being conceived, and born in *Sin*, which Language, as often used, seems to be derived from this Passage of the Psalmist.

Dr *Whitby* observes that almost all the Fathers before *Augustin* do so understand this Text, as that no Argument can be drawn from it in Favour of the Doctrine of *Original Sin* according to them.

R. 1. This Assertion is too large and unguarded. As almost all the *Ante-Augustinian Fathers* clearly assert the Doctrine pleaded for by *us*, so (as the most learned *G. J. Vossius* shows) several of them alledge this particular Text in Proof of it. So *Origen*, *Cyril*, *Basil* the great, *Hilary*, *Ambrose*, *Jerome*.

2. If it was so, as Dr *W.* pretends, what is it to the Purpose? Were the Fathers before *Augustin*, any more than *Augustin* himself and his Followers, infallible Expositors of Scripture? Nay were any of the Fathers near so judicious as many of the learned and pious Moderns?

Some, of the *Antients*, as quoted by Dr *Whitby*, would understand the Psalmist here as speaking of *his Mother Eve*. But none of the Moderns, that I know of, go into this groundless Supposition. Though *Eve* might be called the Psalmist's *Mother*, since she was “the Mother of all living,” there is no Manner

of Reason for understanding this Text concerning *her*, who could not, with any Propriety, be said to *conceive him*; and whom he would have called his *first Mother*, or spoken of in some such distinguishing Way as that, if he had pointed at *her* rather than his immediate Parent.

Some others of the Antients (as Dr *W.* observes from *Hesychius* and *Severus*) by *Mother*, in this Text, understand *Concupiscence* as the *Mother of Sin*; but though what the Apostle *James* tells us of every actual Sin proceeding from a Man's own *Lust*, carries in it some Confirmation of that Doctrine of *Original Sin* which we plead for, as implied in this penitent Confession of the Psalmist; yet not *lust* any more than the general *Mother of Mankind*, but the Psalmist's *own proper Mother* must be understood to be pointed at in this Text. However it seems pretty evident that he speaks not of *her Iniquity*, or *Sin*, but *his own*. This is denied by none of the Moderns, except the more cautious considerate Opposers of the Doctrine of *Original Sin*, which Doctrine must stand impregnable upon the Basis of this Text, unless it can be proved that 'tis *his Mother's Iniquity and Sin*, not *his own* that he here bewails. Among them who apprehend the Necessity of asserting this, some are not afraid to insinuate that *David's Mother* had been an *Adulteress*, and he was the Son of an ~~W~~e. But,

1. There is not the least Reason to think this of the Psalmist's Mother, whom, once and again, he makes a very honourable Mention of, *Psal. lxxxvi. 16.* — *Psal. cxvi. 16.*

2. If *David* had been the Son of an Adulteress, to what Purpose was this inserted in a penitential Discourse; since it would have been, an Unhappiness indeed, but no Crime? Is it the Manner of a Penitent to impute *Iniquity* to another rather than himself? Why should *David* expose the long past Wickedness of his *Parent*, when he was concerned to record his own Sins, and his own Repentance? I conclude therefore, that *David's Mother* was a very honest pious Woman; more honest than they are wise, who enslave themselves to an *Hypothesis* that requires so groundless an Interpretation of this penitent Confession of the Psalmist; and that *David* did not here charge his Mother with the Sin of *Adultery*, and himself with the Infamy of being a *Bastard*. — Others therefore by *Iniquity* and *Sin* in this Text, understand not the Sin of *Adultery*, but the sinful Corruption that always attends those Actions that Nature teaches, in Order to the propagating of the human Species. But,

1. Though sinful Creatures sin in every thing they do, it is not the Manner of the Scripture to give the Names of *Iniquity* and *Sin* to such Actions as are, in the Nature of them, lawful and requisite.

2. One of the Words here used denotes, as has been said, somewhat that the God of Nature alone was an Agent in. *Job xxxi. 15.* The *Iniquity* therefore here confessed was not *his Parents*, but *his own*, which the good Man confesses, not to throw Blame on the Author of his Nature, or to extenuate his own Faults, but rather to aggravate them, and to condemn himself, as being by *Nature* prone and liable to the greatest Sins, even though there were no evil Examples, or Temptations, to draw him aside.

Mr T. observes that for *shapen*, we should read *born* or *brought forth*, and for *conceive*, we should read, *warm* or *cherish*, i. e. by nursing. Upon a critical Examination of the Words, he chuses to render them thus: “Behold, I was born in Iniquity, “and in Sin did my Mother nurse me;” and lest this Translation should seem sufficient for our Purpose, and destructive of his own Cause, he adds, it is no more than saying in plain Language. “I am a great Sinner; I have contracted strong Habits “of Sin.” Thus as in a former Text *Nature* is put for *Custom* and *acquired Habits*, so here, *being born in Iniquity* and *nursed in Sin*, are no more than *being a great Sinner*, &c. What unprejudiced Person will not discern how unnatural and forced a Construction this is, and how groundless the Notions built on such perverting of plain Scripture! But to support this forced Construction, he joins with this Text three or four others, which will fall in our Way presently.

Psal. lviii. 3, 4. “The wicked are estranged from the “Womb; they go astray as soon as they be born, speaking “Lyes.” This relates to *David’s* Enemies, probably *Saul* and his Courtiers. Whoever these wicked Men were, they were *estranged from the Womb*; Strangers, or disaffected and averse, to true practical Religion, from their Birth; they went astray, *as soon as they were born, speaking Lies.* Actions are often put for the *Habits* or *Principles*, from whence they flow. As soon as Children begin to speak, they discover an evil Disposition to speak Lyes. This is not peculiar to some few, but common to all. In Regard to this, they who have learned that Lesson, “Lye not one to another, seeing that ye have put off the old Man with his Deeds,” are by *Nature even as others.* Were we to say, “All Men are Lyars” by *Nature*, or from their Birth, the evident Meaning of it would be not that the Posterity of *Adam* can, and do, actually speak known Falshoods, as soon as they are born, but they naturally incline that Way, and discover as early a Propensity to it as is possible. —— Some tell us, that the Psalmist’s Way of speaking is strongly *Hyperbolical*, and imports nothing more than their beginning to be wicked, and

to drive a Trade of lying, very early, which they might do without being Sinners from their Birth, or Liars by Nature. In support of this Gloss they join with the Text before us, *Psal. xxii. 9. Job xxxi. 18.* “Thou didst make me hope, said the Psalmist, when I was on my Mother’s Breasts.” For, *didst make me hope*, some read, *didn’t keep me in Safety*. The plain Meaning is, by the most wonderful Preservation of me when an Infant, thou didst afford sufficient Grounds of Hope and Confidence in thy Mercy; or thou didst then do that for me, which when I now reflect on, it gives me abundant Encouragement to hope and trust in thee. What is there in *this* to disprove, or forbid, that plain Construction we have given of *Psal. lviii. 3.* As little to the Purpose is the other Text. *Job* might say, “I have guided her (the Widow) from my Mother’s Womb,” to signify his being of a compassionate sympathizing Temper naturally; which natural Disposition, discovering itself in some very early, as it is no Proof of a Principle of true Religion, so it may well consist with being born, and growing up, in a State of Sin. The Book of *Job*, as some tell us, was wrote in the Arabick Dialect. At least there are divers *Arabisms* in it, and it abounds with very bold Figures. But the Expression now cited imports nothing more than *this*, that *Job* was of a tender sympathizing Temper from his earliest Childhood. Now whatever Persons are said to be, or to do, from their Birth, from their Mother’s Womb, they are naturally disposed for it. Some give very early Proofs of a particular Tenderness of Spirit; while very young, they appear to be kind-hearted, of a compassionate friendly Disposition; consistently with which *all*, who spring from *Adam*, discover as soon as they can, the sinful Bent and Biass of their fallen Natures, which made the Psalmist say, “the wicked are estranged from the Womb, &c.” Nothing like *this*, could have been true of any of *Adam’s* Descendants, if he had preserved his primitive Rectitude, and had transmitted Original Righteousness to *them*.

Prov. xxii. 15. “ Foolishness is bound in the Heart of a Child; but the Rod or Correction shall drive it far from him.” With *this* I join.

Chap. xxix. 15. “ The Rod and Reproof give Wisdom, but a Child left to himself bringeth his Mother to Shame.” These two Passages I put together, as coincident, and a plain Testimony to the inbred Corruption of the Natures of young Children. *Foolishness* in the former is not *Appetite*, as abstracted from sinful Corruption, neither is it merely a Want of Knowledge attainable by Instruction, Experience, &c. neither *that* nor *this* being worthy of the smart Correction advised in

the next Words. *Foolishness*, therefore, is the contrary to a due practical Knowledge of God, and divine things. It carries in it an Indisposedness for what is good, and commendable ; with a strong Proneness and Inclination to what is evil. This kind of *Foolishness* is bound in the Heart of a Child. 'Tis rooted in his very Nature, as fallen from God, and destitute of it's original Rectitude : 'Tis as it were fastened to him by strong Cords, so the Word signifies, as some observe. From this corrupt Disposition of the Heart of every Child it is, that the Rod and Reproof are necessary to give Wisdom. From hence it is that *a Child left to himself*, i. e. without reproof and Correction, will bring his Mother to Shame. If a Child was naturally disposed to what is good, or born equally without *Virtue* and *Vice*, as is pretended by our Antagonists, why should the wise Man speak of *practical Foolishness*, or Wickednes, as bound in his Heart, or so closely fastened to his Heart? Why should Reproof, careful repeated Instruction, and seasonable prudent Correction, be so requisite to form the Mind, and regulate the Manners, of young Children ; and why are all these so often ineffectual to bring them to be wise and religious ? Why should *a Child if left to himself, bring his Mother to Shame*, if he is not born a fallen degenerate Creature ? Solomon (as well as the other sacred Penmen, whose Words we have considered) plainly had worse Thoughts of our present Nature, or the Nature of Man since the Fall, than are expressed by Mr T. p. 299, and in several other Places.

Isa. xlviij. 8. —— “ I knew that thou wouldest deal very treacherously ; and wast called a Transgressor from the Womb.” The God of *Israēl* here gives a Reason, why he had spoken to his professing People repeated Predictions of such future Events as no human Sagacity could have foreseen, or any of the false Gods of the Heathen have foretold : This he did for restraining them from Idolatry, and holding them to his own instituted Worship ; or because he knew that *they would deal very treacherously, and were called, &c.* —— Which Words signify to us these two things, (1.) God's certain Fore-Knowledge of the free Actions of moral Agents. (2.) The native Corruption of Mankind since the Fall, as what gives Birth to all their actual Sins. So that if any find themselves steadily inclinable to what is truly good in the Sight of God ; and if they are disaffected to all Sin as 'tis an Offence against God, this must be imputed, not to the Goodnes and Powers of our present Nature, but to the free distinguishing Grace of God : For there are none who, if left to themselves, would not deal very treacherously, in as much as they are *Transgressors from the Womb.* ——

Some indeed think that this Text may refer to God's People *Israel* as a *Nation*, and *Church*, separated from all other People. "I knew——that thou wast called a Transgressor from the Womb," i. e. from the Time of my calling thee out of *Egypt*, and taking thee to be my peculiar People. To which I reply: (1.) The great *Grotius*, who is so much admired as an Expositor of Scripture, forbids not an Application of this Text to each particular Person; only *here*, as *elsewhere*, he betakes himself to an *Hyperbole*. (2.) Some very learned Men propose and vindicate the Exposition I have now given. (3.) Allowing it to be understood of God's People *Israel* as a Nation, it may, however, carry in it an Allusion to what Mankind are naturally as the Offspring of *Adam*. 'Tis questionable with me, whether the God of *Israel* would have expressed the obstinate invincible Wickedness of his professing People in such Language as this, had not each of them been chargeable, as a Child of *Adam*; with being a Transgressor from his Birth. However, I do not so absolutely insist on this Passage as each of the foregoing, together with the following ones, which the New Testament presents us with.

Matth. xv. 18, 19. Mark vii. 20, 21, 22, 23. "Those things which proceed out of the Mouth, come forth from the Heart, and they defile the Man. For from within, out of the Heart ---- proceed evil Thoughts, Adulteries, Murders, &c. — all these things come from within, and defile the Man." Our Lord here teaches us, that all evil Thoughts, Words, Actions of every kind, flow out of the *Heart*; where (as in *Gen. vi. 5.* and *ch. viii. 21.*) the *Heart* is put for the *human Soul*, as having lost its original Uprightness, and, by that Means, become propense to Sin. ---- With this I might join, *James i. 14, 15.* --- "Every Man is tempted when he is drawn away of his own Lust, the inbred Corruption of his Nature, and enticed." "Then when Lust hath conceived, it bringeth forth Sin," *actual Sins of every kind*, "and Sin, when it is finished, bringeth forth Death." Here the Apostle distinguishes *Lust*, *Sin*, and *Death*. When a Man is tempted to Sin, or overcome by any particular Temptation, what is this owing to? Must we lay the Blame on God? By no Means. For though God permits Mankind to sin, suffers many to go on in it, and over-rules the sinful Actions of his Creatures for his own Glory, he must not therefore be impeached as the *Author of Sin*. Must we ascribe it to the *Devil chiefly*? No. Actual Sins of all kinds proceed from *Lust in a Man*, and *Lust* is nothing else but what Divines term *Original Corruption*. This brings forth *actual Sins*, and these, if special Mercy prevents not, issue in *Death*, not only bodily Death, but the endless Punishment,

nishment, in a future World, which is elsewhere called *the second Death*. An Heathen *Seneca* could say, “ Wickedness is “ exercised and discovered by what a Man does, does not begin with it.” Another, i. e. *Plutarch*, observes that “ a Man does not become, and manifest himself to be, wicked, at once. He is ill-disposed from the Beginning, but his Wickedness discovers itself, as Occasions and Opportunities offer. As the *Sting of Scorpions* does not begin to be in them when they first strike; As *Vipers* do not begin to be venomous when they bite,” so *Sinners* do not begin to be such, when a sinful Disposition first exerts and discovers itself. In this Respect the *Poison* of wicked Hearts is like the *Poison* of a *Serpent*, Psal. lviii. 4. ’Tis natural, ’tis what no human Skill, or Endeavours, can eradicate. Almighty Grace alone can remove this inveterate, hereditary, Distemper of fallen Nature.

Rom. vi. 6. “ Our old Man is crucified with him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin.” With this we may join, *Eph.* iv. 22, 23, 24. and *Col.* iii. 9, 10. The first of these Texts presents us with three different Denominations of corrupt Nature, spoken of as common to all: ’Tis called, *our old Man*, the *Body of Sin*, and *Sin*.

I. ’Tis called *our old Man*, where we may distinguish as many Sentiments as *Words*. ’Tis compared to a *Man*, ’tis described as the *old Man*, and it is spoken of as *our old Man*. (1.) ’Tis compared to a *Man*, not to signify that *Original Sin* is the very Substance and Nature of Man, as one of the hot-headed Followers of *Luther* imagined. ’Tis as a Distemper seated in, and cleaving to, the human Soul, rather than the Soul itself. Without separating *Original Corruption* from the *Nature of Man* in his fallen State, we may, and must, carefully distinguish them from each other. God is the Author of *human Nature*, but not of the *Corruption* of it. Man in his fallen degenerate State is as a *Leper*. Now the Body of a Leper and his Leprosy

c *Flaccus Illyricus* He was, ’tis said, a Man of Learning, and a zealous Protestant: But he was of an eager violent Temper, which being engaged in Disputes with *Victorinus Strigelius* (who seemed to lessen the Corruption of human Nature, and ascribe too little to efficacious Grace) led him to another Extreme, to confound the Substance of human Nature, and the Corruption of it. To this purpose are two Latin Verses quoted from a *Lutheran Poet* by Mr A. Burges, p. 108.

*Ipse DEO coram sine Christo culpa solusque
Ipse ego Peccatum sum, propterea vocar.*

are really different. So is the Nature of each of *Adam's Descendants*, and the spiritual Leprosy he is infected with, from his Birth, as a Child of *Adam*. This original, or native Corruption is compared to *a Man*. (1.) Because 'tis as inseparable from the fallen Creature, as though it was his very Nature: He brings this Distemper into the World with him: It sticks close to him in Infancy, Childhood, and through his following Years: It grows up with him from his earliest Age, and, without preventing rich Mercy, it follows him into a future eternal World, there to render him miserable for ever. Again, 'Tis compared to a Man, because it overspreads the *whole Man*: It does not confine itself to the *Body*, or to the *Soul*, but is as a Leprosy that corrupts the entire Nature of Man; so that the whole of the fallen Creature is as an unclean, filthy, thing in the Sight of God. (3.) It extendeth itself to every one of Mankind. The whole of every one of the natural Descendants of the first Man is infected with this spiritual Leprosy. (4.) As Man is not a single Member, or a single Faculty, so *Original Corruption* is not a single *Lust*, or the Parent of any particular actual Transgression only. 'Tis a Collection of sinful Lusts, (called therefore "the Body of the Sins of the Flesh." *Col. ii. 11.*) All actual Sins flow out of this corrupt Fountain. (2.) Original Corruption is described as *an*, or, *the old Man*; (and it is elsewhere called *the old Leaven*^d) because (1.) 'Tis as old as every Man's Being. We no sooner become *Adam's Offspring* than we are his corrupt degenerate Children. (2.) 'Tis derived from the old *Adam*. (3.) 'Tis as it were the Venom of the old Serpent infused into every one of *Adam's Posterity*. The *Devil*, whose Name is *the old Serpent*, overcame, and poisoned us, *in our Head*.

But why is this Corruption of Nature called *our old Man*? To signify that though this Distemper is derived from our first Father, it is really inherent *in us*, what we are chargeable with, and punishable for. As, in a Sense, *Adam's first Sin* was ours, so the Corruption of Nature, consequent upon that first Transgression, we may call, and must acknowledge, bewail, loath, complain of, pray to be delivered from, as *our old Man*; agreeably to holy *Augustin*, who (having felt the Efficacy of God's renewing Grace, and experiencing, notwithstanding, the opposite Workings of corrupt Nature remaining in him) used to pray that "God would deliver him from that evil Man himself." ---- All true Christians, even the youngest, might, with the Apostle say, "Our old Man is crucified with Christ."

^d *1 Cor. v. 8.*

Now what does this import? To be *crucified*, it is to be fastened unto, and put to Death, upon a Cross. A *Mortification of corrupt Nature* is so expressed in Allusion to our Lord's being put to Death by a *Crucifixion*. Our old Man's being crucified with him, is, a having it's Power broken, it's Strength subdued, by the inworking of a contrary Principle, so as that it shall never recover it's former Power and Dominion. But of this more in another Place.

2. What the Apostle calls *our old Man*, he again terms the *Body of Sin*; the destroying of which implies a further Degree of diminishing the Power, and breaking the Strength, of corrupt Nature. For, the *Body of Sin*, we might read the *sinful Body*. 'Tis not the *natural Body* that is here meant. Corrupt Nature is called the *Body*, Rom. viii. 13. the *Body of Death*, Rom. vii. 24. the *Body of the Sins of the Flesh*, Col. ii. 11. and in the Text I am upon, the *Body of Sin*, or the *sinful Body*; why? Because as a Body consists of various Parts, so corrupt Nature of various *sinful Lusts*, Eph. ii. 3. ch. iv. 22. Col. iii. 5. Gal. v. 24.

3. 'Tis called, *Sin*, absolutely. By *Sin* at the Close of this Verse is meant, not any particular evil Affection, or any particular corrupt Practice, but *that corrupt Nature* which all *sinful Lusts* taken together compose, and which all *sinful Practices* take their Rise from. 'Tis called, *Sin*, Rom. vi. 7, 12, 14, 16, 17. chap. vii. 8, 9, 11, 13. Why? For two or three Reasons.

(1.) Because it inclines to *nothing but Sin*. As a Principle of Grace inclines only to what is good in the Sight of God; so corrupt Nature inclines only to the contrary. — Q. Do not Sinners incline to what is *materially good*? R. Yes. But (1.) Corrupt Nature hinders them from inclining, or entertaining an Inclination, to what is *savily good*, or good in the Eye of God's holy spiritual Law. (2.) Reason, so far as it remains in the fallen Creature, dictates to him much of his Duty; a Sense of the dreadful Tendency of Sin, impressed upon the Conscience, may make a Man afraid to go on in this or that *sinful Course*, and incline him to a stated customary Attendance on this or that Duty, as a Means of escaping the Wrath to come; notwithstanding which, while we continue Strangers to the renewing Grace of God, we do not, will not, cannot, be persuaded to, "choose the things that please God." Rom. vii. 7, 8.

(2.) Because it is productive of *all Manner of Sins*. All the actual Sins that are in the World proceed from the *Lusts* of Men;

Men^e; as may be easily inferred from, *Mark vii. 21, &c.* *Gal. v. 19, 20, 21.* and other Scriptures. — All actual Sins are the Offspring of fallen Nature, of which some Buddings, and weaker Efforts, begin to shew themselves in Children very early.

(3.) Because as cleaving to the best, while living in this World, it hinders them from doing their Duty as thoroughly as they choose to do it, and causes them to sin in every religious Exercise whatever. “For the Flesh lusteth against the Spirit, “ and the Spirit against the Flesh, and these *two Principles are* “ contrary the one to the other, so that ye cannot do the things “ that ye would.” Even the best Christians complain to this Purpose; they cannot love, fear, trust in, pray to, in any Respect serve, their God as they would do. Let them *desire* ever so earnestly, *pray* ever so frequently and fervently, and *labour* ever so diligently, they cannot reach the sinless Purity of Heart and Practice, which their Souls, as renewed, earnestly and constantly incline to. They *feel* sinful Corruption cleaving to them, and mingling with their religious devout Exercises, on all Occasions. An Experience of this easily disposes them to embrace the self-humbling Doctrine of *Original Sin*. For finding, with Concern, that they sin in whatever they do; that “ when they would do good, evil is present with them;” that with all their Desires, Prayers, and utmost Efforts, *inbred Corruption* is not to be eradicated, or shaken off, at present; that the more they improve in Grace, and Christian Experience, their feeling Sense of the Corruption of Nature proportionably increases, *this* leads them to consider it, not as consisting of acquired Habits only, but as a *native hereditary Distemper*. What Habits we bring on our selves by Custom, and repeated Acts, 'tis possible for us, by Degrees, and with strenuous Endeavours, to thake off again. But the *sinful Corruption* that sincere Christians feel, lament, and abhor in themselves, is so firmly radicated, that they can never get rid of it, on this side Death. ---- According to that of the Apostle, *Gal. v. 17.* (which confirms what I just now mentioned) we are to interpret that famous Passage of the Apostle, in *Rom. vii. 14, 15, &c.* which might be easily proved to relate *only to regenerate Persons*, if that was my present Province. I content myself, now, with a few short Hints.

1. The Apostle all along from *ver. 14*, speaks of himself not in the *Preter Tense*, as he had done before, but in the *Present*

^e Divines distinguish, actual Lusts consented to, actual Lusts subdued by Grace, and *original Lust*, or corrupt Nature, called *Lust* in the singular Number, *Jam. i. 14, 15.* and, as some think, *Rom. vii. 7.*

Tense, signifying thereby not what he was once, but what he found himself to be at present.

2. Each of the Particulars mentioned, fairly interpreted, is strictly true of the best Christians on this side Death. Every regenerate Person might truly say, "the Law is spiritual, but I am carnal," in Part, or in Comparison with what God's holy, spiritual Law requires; *I am sold under Sin*. I do not sell myself to work Wickedness, as *Ahab* did, 1 Kings xxi. 25. but I am *sold under Sin*, passively, involuntarily (or contrary to the prevailing Bent of my Soul as renewed) subject to such Frailties, and Imperfections in Duty, as are, in the Nature of them, *Sins*, Contrarieties to the Law of God. *That which I do, I allow not*; I do not thoroughly approve of any thing that I do; there being sinful Corruption mingling itself with my very best Duties; *what I would, that I do not*; I greatly fall short of loving, of serving, God, as my renewed Soul earnestly desires to love and serve him; *what I hate, that do I*; during this present imperfect State I see Reason greatly to dislike whatever I do. The best things that are done by me on any Occasion, (as being, and so far as they are, *sinfully defective*, greatly inferior to what the Law requires) my renewed Soul dislikes, and is much displeased with; *in me, that is, in my Flesh*, in me so far as I continue unrenewed, *there dwelleth no good Thing*, nothing that God's holy Law counts good; *when I would do good*, when my renewed Soul, as such, consents, inclines, chuses, earnestly desires, to perform that Obedience which the Law requires; *evil is present with me*. The Evil of corrupt Nature, of which there are lamentable Remains in the best, *is present with me*, and is felt, lamented, abhorred by me on all Occasions. *I see another Law*, a Law contrary to the spiritual Law of God, *in my Members*, in myself as remaining in Part carnal, warring against the Law of my Mind, the Principle of Grace rooted in my Soul, which is as a Law f, requiring, prompting, inclining me to do what the Law of God prescribes to me, and forbidding me to sin against God in any Instance, and bringing me into Captivity to the Law of Sin, &c. I am like a Captive taken, and prevailed against (by one whom he mortally hates) much against his Will: So that I am ready to cry out, *O wretched Man that I am, who shall deliver me from this Body of Death?*

f As the Apostle applies the Word *Law* to two opposite Doctrines, *Justification by Faith*, and *Justification by Works*, Rom. iii. 27. agreeably to the Meaning of the Hebrew Word for *Law*, *Torah*, which signifies *Doctrine*, so here he applies it to *Sin* and *Grace*.

3. Several of the Particulars inserted in this Passage before us, are no way true of *any but the regenerate*. Such have a better Sense (a more affecting humbling Sense) of the remaining Impurity of their Natures, and the sinful Defects of every thing done by them in the Work and Service of the Lord, than any others, be they ever so learned and intelligent, can have. Such only can sincerely profess a *Consent unto* the holy, spiritual, Law of God, *as good*. Such only have a Right to say, in regard to the Evil that is done by them, “ ‘Tis no more I that do it, but “ *Sin that dwelleth in me;*” there being, as it were, another Self in me that has no Hand in it, a Principle rooted in my Nature that is opposite thereto. This no unregenerate Sinner must pretend to. In such an one there are, or may be, repeated Conflicts between *Reason* and *Inclination*, Conscience and Lust; but the in-being, and continual co-working, of two such contrary opposite Principles as *Sin* and *Grace*, are peculiar to the *Regenerate*, and are on all Occasions experienced by *such*; who may, and do, complain to this Purpose: *To will is present with me*; being made willing by a divine Power, I have a *Will*, a fixed, steady habitual Disposition answerable to the *Will* of God, and the Commands of his Law, *but how to perform*, or thoroughly do, *that which is good*, in the Eye of God’s holy Law, *I find not*. The most perfect Christians in this World are most feelingly sensible of, and deeply affected with, their great Defects and Imperfections. They find, with painful Concern, that *when, as renewed, they would do the good* that God’s spiritual Law requires, the *Evil of corrupt Nature is present with them*. They do indeed “ *delight in the Law of God after the inward Man,*” ver. 22. where the *inward Man* is put for the *Soul as renewed*, or as having recovered, by Grace, it’s original Uprightness: But notwithstanding this their *Delight in the holy spiritual Law of God*, which is a Scripture-Character of the *truly good*, each of them finds “ *another Law in himself, warring against that Law of his Mind, &c.*” By Reason of this, he looks on himself as, to a Degree, *wretched*, or miserable. Inbred Corruption is Matter of daily Uneasiness, and the principal Burden, indeed, of the renewed Soul. ’Tis so painful and grievous to him, that he is always ready to cry out as one weary of an heavy Load lying upon him, *who shall deliver me from this Body of, Sin and, Death?* There is this one Difference between the *sincere Christian*, and an *Hypocrite*. To the latter, *Affliction* is more grievous than *Sin*; to the former, *sinful Corruption* sticking close to his Nature, and defiling whatever he does, is more irksome, and grievous, than *Affliction*. But in the midst of this Sorrow, arising from a constant Sense of *indwelling*

dwelling Sin^g, there is Hope. While the regenerate Man cries out as in ver. 24. (which some have called, *gemitus Sanctorum*, the Sigh, or Complaint, of the Saints,) he can, and does add, I “ thank God, for the *Hope of Deliverance*, thro’ Jesus Christ our “ Lord.” Upon the whole, every regenerate Christian, and in Truth no other, may and must acknowledge; *With the Mind*, my new Nature, *I myself serve the Law of God, but with the Flesh*, or corrupt Nature, *the Law of Sin*. It was formerly observed, that “ none can rightly understand Paul’s Doctrine, “ unless they partake of Paul’s Spirit.” This is as true of the Passage under Consideration, as of any other. An Experience of the co-working and continual Opposition of *Sin* and *Grace*, unfolds this Passage, as justly applicable to the Regenerate in this Life, which to others, in that View of it, may be dark and unintelligible.

John iii. 6. “ That which is born of the Flesh is Flesh.” Nothing can be more express to our Purpose than *this*. But as this Passage is already explained, and vindicated, in a Discourse, on *John* iii. 5, 6. just published, I refer to *that*, and proceed to

Rom. v. from *ver.* 12, to *ver.* 19. Let the Reader please to look over the whole Passage very carefully, and keep it in his View, while he attends to what follows. ---- The Apostle here discourses of *Adam* and *Christ* as two great Representatives or public Persons, comparing together the *Sin* of the one, and the *Righteousness* of the other. For explaining this Passage, I observe,

1. The *one Man* spoken of, *ver.* 12, and several times afterwards, is no other than the *first Adam*, the common Parent and Head of Mankind. The Apostle remarkably ascribes the Introduction of *Sin* and *Death*, not to the *Devil*, or *Eve*, but to *Adam* only. The *Devil* was the first Sinner, *i John* iii. 8. *John* viii. 44. *Eve*, being seduced by that old Serpent, sinned before her Husband, and proved a Tempter to *him*. But tho’ *she* was the first Sinner of Mankind, and the Occasion of Sin to our first Father; the Apostle, notwithstanding, says, *ver.* 12. “ By *one Man* Sin entered into the World, &c.” and, *ver.* 15, “ through the Offence of *one*, many are dead;” and, *ver.* 16.

^g Some make a Jest of this Phrase, though it is sacred, inspired, Language. Others, as *Limborch*, *Episcopius*, &c. from the Use of it in *Rom.* vii. 17. infer that the Apostle there speaks in the Person of an unregenerate Sinner. But if the *Flesh* and *Spirit* strive together in the Regenerate, *Gal.* v. 17. why may not each of them be spoken of as an *indwelling Principle*? To distinguish between *peccatum inexistent* and *peccatum inhabitans*, — *Sin inbeing* and *Sin indwelling*, is very trifling. the

" the Judgment was by *one* to Condemnation ; " and, ver. 17.
 " Death reigned by *one* ; " and, ver. 18. By the Offence of
 " *one*, Judgment came upon all Men, &c." ver. 19. By *one*
 " Man's Disobedience many, &c. ". Now why should the
 Apostle lay all this on that *one Man Adam*, whose Transgression
 was really posterior both to the Devil's and to *Eve's*; if *Adam*
 was not, by God's Appointment, the federal Head of Mankind,
 in regard to which, the Apostle points at *him singly*, as a Type,
 or " Figure of him, who was to come ? "

Q. When the Apostle mentions, *one Man*, as by whom Sin
 and Death entred into the World, did he not include the *Woman* ?

R. Some, even of the *Orthodox*, think he did. Both our
 first Parents are sometimes spoken of as the *Representatives* of
 Mankind, in whom all were considered as originally made righ-
 teous, and as sinning in *their* first Transgression. But to me,
 this does not seem a just, and proper, way of speaking ; be-
 cause the *Apostle*, throughout this Discourse, all along points at
one single Person, whom, exclusively of any other, he mentions,
 ver. 14. as a *Figure of Christ*. He does not say, ver. 12. by
 two Persons, or by our first Parents, but by *one Man Sin en-*
tered, &c. ver. 14. He does not say that *Adam* and *Eve*,
 both, were Figures, of him who was to come, but he affirms this
 of *Adam* singly. *Eve* is elsewhere pointed at as a Type of the
Church, while *Adam* is here spoken of as a figure of *Christ*.
 The *Devil*, and *Eve*, each of these, was an Occasion of the
 Death and Misery of Mankind, as well as our first Father :
 Yet the Apostle all along charges it only on *him*, thereby teach-
 ing us to consider that *first Man*, as standing in some special
 Relation to all his natural Descendants, and *his Sin* as in a pe-
 culiar Manner affecting them. According to the Doctrine of
 some Men, (*Whitby, Taylor, &c.*) the *Apostle* might as well
 have said, ver. 12. " By the Devil Sin entred, &c." or, " By
Eve sin entred, &c." ver. 15. " Through the Sin of the Devil,
 " in tempting our first Mother, many be dead ; " or, " Thro'
 " the Offence of *Eve*, &c." " By means of the Devil many
 " were made Sinners ; " or, " By *Eve's* Disobedience many,
 " &c." But instead of speaking thus, he confines his Discourse
 to our first Father, as the Original of Sin and Death to his
 Posterity.

2. The *Sin, Transgression, Offence, Disobedience*, spoken of,
 ver. 12, 14, 15, 17, 18, 19. was no other than the first Sin
 of our first Father *Adam*; *his* eating of the forbidden Fruit;
 the Foulness and Aggravations of which sinful Action have been
 pointed at before. 'Tis worthy of our Remark, that, as the
Apostle

Apostle arraigns *one Man only* throughout this Discourse of his, so he ascribes all the Mischief done to *one single Offence*, or *Sin*, of that one Man, ver. 12. Death entered by that first Sin of his, ver. 14. the Apostle does not mention *Adam's Transgressions*, in the plural Number, but *Adam's Transgression*. So in the Verses following: And lest any should think that these singular Nouns are put collectively, he says, ver. 17. "By one Man's Offence, " "Death reigned by one;" in the Original it is, "by one Offence, Death reigned by one;" it was one Sin of *Adam* that did all the mischief: This signifies to us, that as our first Father stood originally in some special Relation to his Descendants (that of a *federal* as well as a *natural Head*) so that special Relation of his to them ceased, upon his committing the first Sin spoken of.

3. The *all* mentioned ver. 12, 18. and the *many*, in ver. 15, 19. are all the natural Descendants of *Adam*. That one Man, by one Offence, or Act of Disobedience, ruined, together with himself, his whole Race. As these are undoubtedly meant by the *all*, and *many*, whom the Apostle points at, as related to, concerned with, and greatly prejudiced by, their first Father, so, perhaps these are the *World* spoken of, Ver. 12. By one Man, says the Apostle, *Sin entered into the World*, &c. What *World* does he here mean? Either it must be taken, *locally*, or it must intend *Mankind* as the Inhabitants of it. With regard to this *World* of ours, locally considered, it can't be said with Truth that Sin entered into *it* by the first Man. For the *old Serpent* brought Wickedness with himself into the Garden, and in that principal Part of our *World* Eve sinned before *Adam*. The *World*, therefore, may signify *Mankind*: These are often called the *World*. "By Means of one Man, Sin entered upon, invaded, seized this *World*, and Death by Sin." For,

4. The malignant Influence of *Adam's* first Sin on all his natural Descendants, the Apostle reduces to two Heads, *Sin* and *Death*. Both these we have, ver. 12. "By one Man Sin entered, and by his first Sin Death entered; and so Death passed upon all Men, because all have sinned." The last Clause ^b, taken by itself, might be literally rendred either, *in which*, or *in whom*, or *because*, *all have sinned*. Some of late chuse the first rendring, and refer the Greek Particle to *Death*, as the next Antecedent, putting on the Apostle's Words this Construction, "Death passed upon all Men," in Regard to which, all have sinned; or as *One*¹ lately expresses it (whether with a Design to attack the Doctrine of Original Sin he best knows)

^b Επω πάσις γεγένεται.—

¹ Mr S. Chandler, in his Sermon on the Death of Dr Hufield, from Rom. vi. 23

“ *And so Death passed upon all Men, for that, under which Condition, or subject to which Law of Adam, all have sinned.*” The Design of this seems to be, to interpret, *all Mens sinning*, to signify nothing more than *their being mortal*, or liable to Death. But though *Sin* is sometimes put for the Guilt of it, and sometimes for the Punishment due to it, the Words under Consideration belong to a Discourse in which the Apostle evidently distinguishes *Sin* and *Death*; *Sin* as the *Cause*, and *Death* as the *Effect*. Now is it resonably supposed, that, having distinguished these two different things in the former Clause, he would in the very next Words *confound* them? Was this *confounding* *Gloss* to be admitted, it would not overthrow the Doctrine of *Original Sin imputed*, which we are labouring to support. Admitting the Apostle to talk at this obscure Rate, “ *All his Posterity became liable to Death in Consequence of his Transgression and Mortality; subject to, or under which Penalty of Death, all Men have sinned.*” This indeed, supposing it to be good Sense, would not express the whole of what we gather from the Apostle’s Words, neither would it be contradictory thereto; one Branch of our Doctrine being *this*, that all *Adam’s Posterity* become liable to *Death* in Consequence of his first *Sin*, as the *Original of Death* both to *himself and all his*. But the Coherence of the latter Clause of *ver. 12.* with what precedes, seems to forbid any other Construction of that latter Clause than our common Translation gives us, “ *and so Death passed upon all Men, for that, or inasmuch as all, Mankind, have sinned,*” i. e. in, or with, their first Father. This Rendering the Original does certainly admit of; and it agrees with the Context, (as plainly distinguishing *Sin* and *Death*) more than any other, *ver. 13.* *For until the Law, &c.* That all have sinned, and are therefore liable to the Death originally threatened, is evident from this, that *until the Law*, in early Ages that preceded the *Law of Moses*, *Sin was in the World*, all of the *World of Mankind* were really Sinners in the Sight of God; but *Sin is not imputed where there is no Law*, none can be Sinners, or guilty, in the sight of God, if they are not Transgressors of some Law or other; if there is no divine Law for the transgressing of which they are justly reputed guilty. *Nevertheless*, notwithstanding that, tho’ it is certain that “ *Sin is not imputed to any when there is no Law,*” *Death reigned in the Times from Adam to the Law of Moses*, over all of Mankind, even Infants themselves, who had not actually and personally transgressed, as *Adam* their first Father had done. Now if *Sin* is the sole Cause of *Death*, and none are liable to *Death* but for *Sin*, *ver. 12.* If, again, “ *Sin is not imputed where there is no Law,*” to transgres, *ver. 13.* and if, notwithstanding that, all

all of Mankind in every Age are treated as Sinners in being adjudged to the suffering of Death, if this is true even of *Infants*, not as yet capable of actual sinning, if such are, in every Age, Sufferers of that which is the penal Consequent of Sin ; these things put together may convince any serious impartial Considerers, that Guilt is imputed to all for the Sin of *Adam*, that " they sinned in him, and fell with him in his first Transgression." Why else are they treated as Sinners (in being obnoxious to that which is inflicted on none but for Sin) as soon as they become his Offspring ? This is the purport of the Apostle's arguing in ver. 12, 13, 14. which having led him to the mention of *Adam* as a *Figure*, or Resemblance, of *Christ*, he next states the Similitude between these two ; and the Substance of what he says upon this lies here. As through the Offence of *Adam*, many are obnoxious to Death, and by his Disobedience the same many are made Sinners ; so through the Righteousness of Christ, or by his obedience, many, all belonging to him, are justified or made righteous. The Question now is, how are, " many, dead, " through the Offence of their first Father ? " And how " are " they made Sinners by his Disobedience ? What does the Apostle mean by these things ? The former implies thus much, that by Means of the Offence of *Adam*, or for his Sin as the meritorious Cause of it (by Virtue of some original wife, and just, Constitution) all *Adam's* Posterity, as soon as they become so, are justly obnoxious to Death. The latter which we have, ver. 19. signifies to us that the many concerned with *Adam*, are by his Disobedience involved in Guilt : His first Sin is so far imputed to all his natural Descendants as to constitute them guilty, or liable to the Death originally threatened, as including not only *Death* in the common Sense of the Word, but *endless Misery*. This some except against. " To be made Sinners by *Adam's* Disobedience, is, say they, no more than to be mortal, or liable to Death, in the common Sense of the Word, in Consequence of, or on Occasion of, *Adam's* Disobedience." There are indeed some different Ways of speaking as to this. Some speak as though the Mortality of Mankind was the proper genuine Effect of the Sin of *Adam*, or as though his Disobedience was so far imputed to all his Posterity, as to render them mortal. Others don't go quite so far, acknowledging no more than this, that " on Occasion of *Adam's* Fall, all his Descendants are made subject to temporal Sorrows and Death." To be made Sinners, is to be subjected to temporal Sorrows and Death. To be made so by *Adam's* Disobedience, is to be subjected to the Evils mentioned, by the wise and good Providence of God, on Occasion of the Fall of our first Father. But,

1. Whatever a *being made Sinners* denotes, the Disobedience of Adam had a proper causal Influence thereon, as the Obedience of Christ has on Sinners *being made righteous*.

2. What it is to be *made*, or constituted, *Sinners* in this Text, must be inferred from the opposite to it, in the latter Part of the Verse. Now allowing the Apostle to be his own Interpreter, a *being made righteous* is the same with *Justification*, ver. 16. and *Justification of Life*, ver. 18. Now what is this? The Apostle had treated this Subject at large in some foregoing Chapters, shewing that all, both *Jews* and *Gentiles*, being under Sin, ch. iii. 9. or guilty before God, ver. 19, none can be justified in the Sight of God by the Works of the Law, ver. 20. but whatever are justified, or made righteous, they are justified freely by the Grace of God through Christ, ver. 24. and by Faith in him, (*as Abraham their Father was, ch. iv.*) ch. iii. 25, 28, 30. ch. iv. 24. ch. v. 1. Through the whole of this Discourse, to be *justified*, is to be acquitted from Guilt, or discharged from the deserved Condemnation of the Law of God; and to be accepted as righteous in his Sight, or entitled to the eternal Life promised, in Consideration of Christ's Obedience to the Death, and through Faith in his Blood. To say then, that "to be made righteous, in ch. v. 19. is only to be restored "to Life at the last Day," is to make the Apostle talk inconsistently with himself, and bend a plain Text to a Sense, which, as compared with what goes before, it can, by no Means, admit of. To be *made righteous*, is to be *justified*, to be accepted with God to eternal Life, or everlasting Blessedness: Consequently, to be *made Sinners* is to be condemned by a just God, to be "Children of Wrath," as the Apostle speaks elsewhere, and that on Account of the Sin of our first Father accounted ours, or imputed to us, as the Sin of our federal Head. Let the Scripture be allowed to be its own Interpreter, and the Language of particular Texts explained to a Consilience with others, and the Doctrine of *Original Sin* will easily present itself to serious, impartial, Enquirers. The great Apostle did certainly express himself as darkly, and absurdly, as could be, if by this Passage (*Rom. v. 19.*) he intended nothing more than, that "on Occasion of Adam's Fall, all his Posterity are subjected to temporal Sorrows and Death." To put so forced a Construction on plain Words, (Words which the foregoing Context so well helps us to understand) is an Argument of strong Prejudice, or Weakness of Judgment; since a *being made Sinners by Adam's Disobedience*, is opposed to a *being made righteous by the Obedience of Christ*, and a *being made righteous here*, must be the same with the *Justification of Life* afore insisted on, and *this*, throughout the preceding Discourse of the Apostle,

Apostle, is a being acquitted from Guilt, and accepted with God, to eternal Life.

I Cor. xv. 21, 22. "By Man came Death, — in Adam all die. — Let the Reader please to look over, and bear in Mind, the whole of the two Verses and Context. By *Man*, in ver. 21. is meant *Adam*, as the next Verse directs us to understand it. The *All* spoken of, are all *Adam's* natural Descendants: The *dying of these all*, is their being, as *Adam's* Descendants, from their Birth mortal, and not only so, but liable to a wretched miserable Death; as the *being made alive*, to which it stands opposed, is not a meer Recovery of Life at the second coming of *Christ*, but a *blessed Resurrection*, a being raised up in Glory, and to an happy Immortality. The Greek Particle that we render, *in*, might be translated, *in*, or, *by*, or *through*. *To die in*, or *by*, or *through Adam*, it is to be liable to a miserable Death, a Death attended with spiritual Miserie, as soon as we become *Adam's* Offspring, on Account of his Fall, as the legal, federal, Head of Mankind. — Our Argument from this Text consists of the four Propositions following.

First, *Man was originally immortal, as well as righteous*. In his primitive State he was no ways liable to Death, though in himself capable of it. This we insist on, without defending every *Dotage* that one or another has blended with it. The Soul of Man, say *some*, was made at first with such a Vigour and Strength, as to be able to preserve itself from Sin, and its Body from every fatal Disaster. The Body of Man, say *others*, was so framed by the God of Nature as to be by no Means passible, or alterable for the worse. Fire could not pain, or burn it. It might have stood and walked on the Surface of Water without sinking. No Sword could have wounded it, &c. The Tree of Life, say others, afforded both *Food*, and *Medicine*: The Fruit of it was of such a Nature as to be capable of feeding innocent Man, and preserving him in perpetual Life and Vigour. Without attending to these Fooleries, we insist upon it, that as God made Man *upright*, so he threatened Death only in case of sinning, and was both able and willing to preserve Man from dying while he continued obedient to his God. The Body of Man did not become mortal, or liable to die, till he became a Sinner. To say with the old *Pelagians*, that "Man might and would have died, though he had never sinned;" with *Socinus*, and some of his Followers, that "Man was made mortal, Death being not the Punishment of Sin, but a necessary Consequent on his natural Composition," with Dr J. T. "That *Adam* was mortal by Nature is infinitely cer-

" tain, and may be proved from his eating, drinking, sleep-
" ing, &c." This is to enervate the Force of the original
Threatning, and to contradict many express Scriptures. For,

Secondly, *Death is constantly ascribed to Sin as the sole proper Cause of it.* It was; as we have said, threatened originally only for Sin, Gen. ii. 17. Though Man was made of the Dust, that Sentence *unto Dust thou shalt return*, was not pronounced against him till after the Fall, Gen. iii. 19. Besides which let us recollect, Rom. v. 12. ch. vi. 23. ch. viii. 10. It is indeed appointed unto all Men once to die, but *Sin* is the sole Cause of it. Yet,

Thirdly, *All of Mankind are mortal from their Birth:* They are liable to Death, the legal Punishment of Sin, as soon as they begin to exist and live.

Fourthly, *This is owing to, and the genuine Effect of, the first Sin of their first Father.* Observe, The Apostle does not attribute it to the Devil: Neither doth he say, " In Adam, and Eve, all die," but as in Rom. v. 12, &c. so here he mentions *Adam* singly. Him he speaks of as a Figure of Christ, ver. 45, 47, 48. and here as the sole Original of Death to all his natural Descendants. He does not say, as some do, that " all who sinned before Moses were punished with Death for the Sin of Adam (this they infer from Rom. v. 14.) and all they who sin since Moses, suffer it as a Consequent of the threatening of his Law; but to Infants and Ideots 'tis no Punishment at all, but a Condition of their Nature." In Adam, or on Account of his Fall, all of Mankind in every Age die. Consequently, *in him all sinned:* " With him all fell in his first Transgression." ---- 'Tis true, a *Traitor* may, and does, involve those of his Family in Poverty and Disgrace, though none of them are chargeable with his Treason, and it cannot be legally imputed to any of them. But the Case of a *Traitor's Family*, and that of *Adam's Descendants*, are far from being parallel. Whatever Inconveniences the Children of a Traitor suffer on account of their Father's Treason, they are not liable, for it, to the legal Punishment of Traitors: Whereas all of *Adam's Offspring* are born liable to the legal Punishment of Sinners; which proves that he is to be considered not merely as the *Father*, or natural Head, of a numerous Family, but as a *legal federal Head*, whose Fall, as such, is so far imputed to us, and his other Descendants, as that we and they, on account of it, are born liable to Death, and " Children of Wrath."

Thus

Thus I have considered a large Number of *Texts*, as so many divine Testimonies to the Doctrine of *Original Sin imputed*, and *inherent*. Some are more express, and difficult to be evaded, than others; of which kind I reckon, *Job*. xiv. 4. *Psi.* li. 5. *Psal.* lvi. 3. *Rom.* v. 12, &c. *1 Cor.* xv. 22. *Eph.* ii. 3. That in *Ephesians* presents us with a direct Proof of the entire Doctrine. Those in *Romans* and *Corinthians* relate directly to *Original Sin imputed*, and are but consequential Proofs of *Original Corruption*; while the rest refer particularly to *this*, and are so many consequential Proofs of the *former*.

Besides these Texts, there are several others that have been sometimes applied to the Subject in Hand; as *Job* xv. 16. “ How much more abominable and filthy is Man, who drinketh *Iniquity like Water?* ” i. e. who of himself, in his fallen State, strongly inclines to Sin, and commits it with Greediness, with Pleasure, with Continuance, *John* i. 29. “ Behold, the Lamb of God which taketh away the Sin of the World.” Where by *the Sin of the World*, some understand *Original Sin*, that being not the particular Sin of this or that Man, but the common universal Sin of Mankind, as Descendants of *Adam*. *Matth.* xxii. 35. “ An evil Man, out of the evil Treasure, bringeth forth evil things,” Thoughts, Words, Actions. *Matth.* vi. 13. and *Luke* xi. 4. “ Lead us not into Temptation, but deliver us from evil,” i. e. say some, from our native *Corruption*, called elsewhere, the *evil Treasure* of the Heart, and the *evil that is present with us* on all Occasions. *Heb.* xiii. 1. “ Let us lay aside every Weight, and the Sin that doth so easily beset us;” in which Text by the *Sin that doth so easily beset us*, some understand, the *Sin of Unbelief*; some, that particular Sin, of what kind soever it is, which a Man is most apt to be overcome by, his *Dalilah*, his darling *Lust*, or most beloved Sin, which the *Psalmist* emphatically calls *his Iniquity*^{*}; others understand it of *Original Sin*. But I insist not on any of these, especially the second and the two last. Without these, the others are fully, and indeed more than, sufficient for our purpose. We desire no plainer Attestations to any Doctrine. We are persuaded that no Arts or Labour of *Criticism* can ever overthrow our arguing from any one of them. While our learned critical Antagonists are forced to use all their Cunning, and to labour extremely, for perverting, or hiding the true Sense of, some of these Texts especially, “ we renounce those hidden things of Dishonesty, not walking in Craftiness, or handling the Word of God deceitfully,” but by a fair ingenuous Exposition of the sacred Scripture, endeavouring to dis-

* *Psal.* xviii. 23.

cover and establish the Truths of God, among which we can't help reckoning the Doctrine of *Original Sin*. This as it stands is impregnable on the Basis of *Scripture*, so it is perfectly agreeable to *sound Reason*. Every divine revealed Truth must be so. The Word of God, and right Reason, cannot contradict each other. —— Let me put together the *Arguments* that commonly are, or might be, insisted on in Support of the *Scripture-Doctrine* we plead for.

1. If Man was originally righteous, and by his Fall lost that original Righteousness of his, as has been made evident, and if, consequently upon *that*, each of his Posterity is sent into the World void of such a Principle, *this* proves that Mankind are now born, not with such a Nature as Man had at first, but with the Nature contracted by the Fall; and *that amounts to a sufficient Proof* of what we call, *Original Sin*.

2. If the first Man was, by God's Appointment, the legal, federal Head of all his natural Descendants, as we have before proved, it undeniably follows, that when *Adam* sinned and fell, all they sinned in him, and fell with him; which if they did, they must come into the World both *guilty* and *unclean*, in the Sight of God. Some, perhaps, will object as follows.

Object. 1. We had no Hand in *Adam's Sin*, and therefore are not justly chargeable with Guilt on account of it.

R. This, *We had no Hand in Adam's Sin*, is ambiguous. It signifies either, *We were not in Being, and did not actually join therein*; or, *We were wholly unconcerned in that first Sin of our first Father*. The former is granted by all: The latter is denied, and the contrary thereto already proved. We were really concerned in it, as it was the Sin of our federal Head.

Object. 2. Every Sin is voluntary. None can either serve God, or Sin, against their Wills.

R. 1. 'Tis granted, that if a Person is forced to do what his Will is utterly against, 'tis no Sin in the Sight of God. If, for Instance, the old Serpent, or any other, had compelled our first Parents to eat of the forbidden Fruit, (*supposing this without granting it could have been so*) that Action of theirs would have been faultless. But,

2. As the *Nature of all* was in *Adam*, so was the *Will of every* one of his natural Descendants. *His Will*, as their appointed federal Head, was virtually *theirs*. Consequently, his *Original Righteousness* was *theirs* while he preserved it, and his *first Sin* was *theirs*, when he committed it.

Object. 3. If God freely pardons the Sins of Men committed by themselves, how can he righteously impute the Sin of another?

R. 1. God

R. 1. God no further imputes to *us* the Sin of our first Father, than as that Sin of his was indeed *ours*. His imputing it to us his Descendants, is not his looking upon it as our personal Fault, or actual Transgression ; but his reputing it the Sin of one who was, justly and wisely appointed to stand or fall for us¹ his Descendants, as well as himself.

2. If God forgives a Man's own personal Offences, *that* is owing to another, and a better, Covenant, than what was made with *Adam* in Innocency. While God justly imputes the original Fault of our federal Head, he freely pardons the many Sins that are sincerely repented of, for the sake of Christ.

Object. 4. If *Adam's first Sin* is imputed to us, why is not his *Repentance* imputed ?

R. His *first Sin* is imputed, for the Reason often mentioned already because it was the Sin of our covenanting Representative ; his *Repentance* is not imputed, because a wise and gracious God has ordained Righteousness and Life to be by another. What the Ground of our Acceptance with a just and holy God is see, in *Rom.* v. 10, 19. *ch.* vi. 23. and many other Texts, none of which exclude the Necessity of *Repentance*, while they direct us to seek after Justification by Christ ; for as the Imputation of *Adam's Guilt* does not exclude, but rather implies, a Corruption of Nature, so Justification by the Righteousness of another, does no way shut out an inherent Change, or render a Sanctification of the whole Man unnecessary.

3. Since *Adam's Posterity* are "born unto Trouble," and for the suffering of *Death*, which "is the Wages, and the legal Punishment of Sin," it follows that they are *born Sinners*. This plain Argument was much insisted on formerly by *Augustin* and his Associates, against the *Pelagians*. Since that, our Divines have never failed to brandish this Weapon, which our accutest Antagonists can, by no Means, blunt the Edge of.

4. Another Proof of the Doctrine we plead for, is the general Corruption of Minds and Manners that has hitherto prevailed throughout every Age of the World. This has been somewhat spoken to from *Gen.* vi. 5. and *ch.* viii. 21. *Psal.* xiv. 1, 2, 3. and *Psal.* lviii. 3. — In every Age there are some who truly love, and sincerely serve, the blessed God : But that the Scripture teaches us to ascribe to *special distinguishing Mercy*, which every good Man is a signal Monument of. *Gen.* vi. 8. *Psal.* xxiii. 3. *Psal.* li. 6. *1 Cor.* i. 27, 29, &c. *ch.* vi. 11. *2 Tim.* i. 9. *Tit.* iii. 5, 6, 7. besides which are many other Texts speaking to the same Purpose.

5. The native Guilt and Corruption of Mankind since the Fall, we argue from what the Scripture tells us as to the *absolute Need of Regeneration*. Our Lord himself, of whom some boldly affirm that he never taught the common Doctrine of Original Sin, has provided us with this plain invincible Argument in *John* iii. 5, 6. in a distinct Discourse from which just now published, I shew what the *New Birth* is ; on what *Ac-*
counts 'tis necessary for every one of Mankind ; how from the Necessity of such a *Change* we may infer the *native Corruption of Man* ; what that *Corruption of Nature* is which every one of Adam's Posterity is born with ; why it is called *Flesh* ; and how we may fairly account for the Souls becoming corrupt, in Consequence of the Fall of *Adam*, even though it is not, cannot be, corrupted, either by God's Act, of creating it, or by its Union with the Body, and, though it is not propagated, or derived, as the Body is.

6. We may argue, from the Ordinances of *Circumcision*, and *Baptism*. *Circumcision* once was, and *Baptism* now is, a Sign of Regeneration, a Token of God's taking a Person into Covenant with himself, and a Seal of the Righteousness of Faith, or the Remission of Sins. The *Antipedobaptists* may acknowledge the Force of this Argument, as taken from the old Ordinance of *Circumcision*. Why were *Infants* circumcised, as well as others, if they had no Need of *Regeneration*, which is described as a “*Circumcision of the Heart?*” *Deut.* xxx. 6. compared with *ch. x. 16.* and *Lev. xxvi. 41.* To what Purpose are the *Infants* of God's People, *baptized*, if not, in a spiritual Sense, *unclean* ; since *washing* presupposes *Filth*, and *Baptism* was ordained for the *Remission of Sins*? Several *Pelagians* are of late passed into the Tents of the *Antipedobaptists*. This is not at all marvellous. 'Tis rather to be wondered at, that any should persist in an opposition to *Original Sin*, and yet continues *Pædobaptists* ; or that any thinking considering Person of this Denomination should remain unconvinced of the Doctrine we are now pleading for ; which may be further confirmed from,

7. The Redemption of Christ as extending itself to *Infants*. Either Christ is the *Saviour of Infants*, or he is not. If he is not, how can he be said in any Sense to save *all*, or die for *all*? *2 Cor. v. 14.* His suffering of Death was only for *Sinners*, *1 Tim. i. 15.* He came to seek and to save only *that which was lost*, *Luke xix. 10.* His Name was called *Jesus*, because he came to save his People from their Sins, *Matth. i. 21.* If he gave himself for the *Church*, it was “*that he might sanctify and cleanse it, &c.*” *Eph. v. 25, 26, 27.* The Question then

then is, Are *Infants* included in these characters, or are they not? If they are excluded, why is Christ said to be the *Saviour of all Men*, and to *die for all*? which Scriptue-Phrases relate either to *all Individuals*, or *Persons of every Age, Sex, Condition*. Which way soever we take them, *Infants* must needs be included; from whence it follows that they are *Sinners*, that they are *lost*, that they are *Members of the Redeemed Church*, and without Christ are undone for ever.

Object. If it is so, why are Infants said to be *innocent*; and why are the Children of God's People said to be *holy*?

R. 1. Some Infants are spoken of as *Innocents*, in regard to them who cruelly and unjustly put them to Death, *Jer. xix. 4. Psal. cxi. 38.*

2. All Infants are *innocent*, comparatively to others, who have contracted the Guilt of sinful acquired Habits, and many actual, personal Sins, which Infants are as yet clear of. Some of the *Lutherans*, if not mistook or misrepresented, speak of Infants as guilty of actual Sins antecedently to their Birth. This is generally exploded as to the last Degree absurd. We pretend not to determine at what age we began to sin actually: That, perhaps, is not certainly known to any but God himself.

3. The *Holiness* ascribed to some Children, is not a Principle of saving Grace, but an external, relative, *federal Holiness*; A Right to be dedicated to God in a particular Way, to partake of the initial Seal of the Covenant of Grace. Such may be considered either as the *Descendants of Adam*, or as the *Children of professing Believers*: In the former Respect they are *Children of Wrath*; in the latter, *federally holy*: And these are no way inconsistent, as a being *really* in the Kingdom of *Satan*, and a *visible* Relation to the Church, or Kingdom, of Christ, undoubtedly are not. — I might add several other Proofs of the Doctrine of *Original Sin*, but content myself with one more.

8. The Consequences from a Denial of this Doctrine are either *monstrously absurd*, or remarkably *Anti-Christian*, and *Anti-Evangelical*. After what has been hinted already, a bare mention of these will be sufficient.

1. If Original Sin is not, it will follow that, either Death is not the Wages of Sin, or there is Punishment without Guilt: God punishes innocent, guiltless, Creatures; to suppose which is to ascribe Iniquity, or Injustice, to the most holy One.

2. If we are not Sinners by Nature, there are sinful Actions without a Principle, or Fruit growing without a Root. In the natural World all *Plants* grow from some Seed or Root. Now there is an Analogy between the *natural* and *moral World*.

World, as to this. Mankind, say some, contract sinful Habits by Degrees, and then commence Sinners. But from whence is it that they so easily, and speedily, acquire such Habits? from whence is it that the Discoveries of Reason are not earlier than those of a corrupt Tendency, or Disposition? The earliest Discoveries of Reason are from a Principle of that kind planted in our Natures; the earliest Discoveries of a corrupt Bias, or Tendency in our Natures, are from the Corruption of them, or a Want of Original Righteousness, contracted by the fall of our federal Head.

3. If Adam was not the appointed federal Head of Mankind, and if Mankind did not fall in him, and if his Sin is not imputed to all his Descendants, it will follow, that Christ is not the federal Head of all his, and that his Righteousness is not imputed to them, so far as to acquit them from Condemnation, and entitle them to eternal Life, Rom. v. 18, 19. Every Argument for *Justification by Christ* implicitly confirms our Fall in Adam. If we are not ruined by our first Father, we are not recovered by Christ: But can Christian Ears bear such Blasphemy?

4. If we do not derive a corrupt Nature, as well as Guilt, from our first Father, it will follow that we do not derive a new Nature from Christ; as it is certain all true Christians do, Rom. viii. 9. Eph. ii. 10. Tit. iii. 6, 7.

5. If we did not fall in Adam, 'tis evident that we are not fallen Creatures at all; neither can we be charged as Israel was formerly, Hos. xiv. 1. For what is it to fall from God? It is to lose the Interest in his Favour, the Love to him, and the Fitness for Communion with him, which we formerly possessed. We can't lose what we never had. If we were not righteous in Adam, originally, and if we did not lose an Interest in the divine Favour with him, at his Fall, though we are Sinners, we are not to be looked on as fallen Creatures, or as needing a Recovery. But no where, that I know of, does the Scripture speak of Sinners that are not fallen Creatures, or of any not as yet recovered by Christ, who have no need of such a Restorer, such a Redemer.

6. A Denial of Original Sin tends to impeach the Wisdom of God, in appointing such an initial Sign and Seal of the Covenant of Grace, as circumcision was formerly, and Baptism is now.

7. A Denial of Original Sin not only renders Baptism needless, in regard to Infants, but it represents a great Part of Mankind as having no Need of Christ, and the Grace of the New Covenant. I now speak of Infants, who if not guilty before God, have no more Need of the Righteousness and Grace of the second Adam, than the Brutes themselves.

8. A Denial of this Doctrine thwarts and contradicts the main Design of the Gospel, which is to humble the fallen Creature, to guard against Creature boasting, and to ascribe to God's free rich Grace, rather than Man's free Will, the whole of his Salvation. See and attend to *Rom.* iii. 19. and ver. 27. *I Cor.* i. 30, 31. *Isa.* xlv. 24, 25. which with the many other parallel Passages, are *Gall and Wormwood* to the vain, conceited Deniers of Original Sin, while they are *sweeter than Honey*, to serious, humble, judicious, Christians; and are equally calculated to promote Comfort and Obedience.—These Considerations will, I imagine, have no Weight with *some*. But the Generality of the more serious understanding Christians will be hereby confirmed in their Attachment to a Doctrine, which can't be discarded without letting go most, if not all, the main essential Articles of the Christian Faith.—A late Book is to be looked upon as not only an Attack on a particular Article of our Faith, but as subversive of the whole Christian Scheme. A Man can't consistently oppose the Doctrine of *Original Sin*, without likewise denying *Man's Original Righteousness, Justification by Christ, the Renewal of our Natures by his Spirit, &c.* --- I now go on to

Prop. VI. . The Doctrine of Original Sin, here pleaded for, is not only true, but a Scripture Truth of the greatest Importance and Usefulness. The eight Particulars just mentioned, are a Proof of this. Few Truths, if any, are more necessary to be known, believed, and considered by every one, than the Doctrine of Original Sin. For if we are Strangers to *this Truth*, we don't rightly know *ourselves*; and without some good Knowledge of *ourselves*, we can't sufficiently know *Christ* and the *Grace of God*, unto which, if we don't miscarry, we must be eternally beholden for the whole of our Salvation. That Remark of *Augustin*, “ Christianity lies chiefly in the Knowledge of what concerns *Adam and Christ*,” has been quoted with Approbation by several; and that very justly. For, certainly, if we don't know *Christ*, we know nothing to any Purpose; and this Knowledge of Christ includes in it some Knowledge of what relates to the first Man *Adam*, who was a Figure of him who was to come.

Object. 1. If this Doctrine is so important, why is there so little of it in the Scripture, and the Writings of the Antients?

R. This proceeds upon a Mistake. We deny that the Scripture says so little of it, as is pretended by some. “ There are but five Passages of Scripture, says Mr T. that relate plainly

“ and

"and undeniably, to the Effects of Adam's Fall." "There are but two or three Texts, say some others, that so much as seem to assert Original Sin." These appear to us vain Imaginations. Many Scriptures directly teach us this Doctrine; and many others deliver that from which it can be rationally, and easily deduced. The whole Doctrine of Salvation by Christ, and Divine Grace, does indeed imply this. Justification by Christ, Regeneration, &c. each of these directly leads to it. So does the Doctrine of Man's Original Righteousness, than which nothing is more plainly revealed. If any could plead, the Scripture says nothing of it; or there is little in the Scripture from whence it can be fairly inferr'd; or, the Scripture teaches us to regard it as a mere Speculation, as a Matter of small Significancy, that would be to the Purpose; that would forbid our contending so earnestly for it, or taking so much pains to confirm the Faith of Christians herein, which is the main Design of these Papers.----As to the Antients before *Augustin*, they are not altogether silent upon this Subject; and if they say little about it, 'tis easily accounted for. The Remains of some of them are very small.---The Occasions of their writing did not lead them to enlarge on this Subject.---The Doctrine we plead for, had not been as yet opposed: For, "who, says one,¹ before that monstrous Disciple of *Pelagius*, *Celesius*, denied all Mankind to be involved in the Guilt of Adam's Transgression?" Yet *Irenaeus* speaks out this Truth plainly and frequently. And several others occasionally touch it. Some of their Testimonies I have had Occasion to mention already. Several more might be added. Dr. *Whitby*, in his Treatise of the five Points, as he borrows much from the foreign Remonstrants, Socinians, and Papists, so he oft cites *Daille* (whom he corruptly calls *Dally*) and *G. J. Vossius*. But whatever those very great, and good, Men help him to upon some other Subjects, they are as clear as can be, both in assenting to the Doctrine of Original Sin as an important Truth, and in maintaining, that it was always the Belief of the Christian Church, from the Beginning.

Object. 2. If the Doctrine, you plead for, is so certain, and so weighty momentous a Truth, why is it rejected by so many of the Wise and Learned?

¹ Quis ante prodigiosum discipulum Pelagii Celestium reatu prevaricationis Adæ omne genus humanum negavit atritum? *Vine, Lirin. cent. Hæres.*

R. 1. Many who would be thought wondrous wise, are far from being truly so. Whatever they know, they are ignorant of Christ, the Grace of God and themselves. They are strangers to the Life of God. With the Bible in their Hands, some Skill in the Original Languages, &c. they know nothing of vital, experimental Religion. On which Account, let them be ever so conceited of themselves, and scornful of such as differ from them, they are none of the most competent Judges of such Scripture Truth, as *Original Sin*, *Efficacious Grace*, &c.

2. A sufficient Reply to this Objection may be given from those Words of Christ, in *Mat. xi. 25.* and those of the Apostle, *i Cor. i. 25, 26, &c.*

3. The Learned of the World have been as strongly prejudiced against the whole Gospel of Christ, as dark in their Conceptions of Divine Things, and as unsettled even in their Belief of natural Principles, as any whatever. Who among the *Athenians* more forward to censure the Apostle, and his Doctrine than the *Philosophers*? *Acts xvii. 18.* Who among the *Jews* more prejudiced against Christ, and his Doctrine, than the conceited *Pharisees*? *Joh. vii. 48, 49.*----The *Philosophers* of the Heathen World were not so fully persuaded of some great Points of natural Religion as the *Vulgar* were. I defy any to name *that Philosopher* who was firmly, and steadily persuaded of the Immortality of the Soul, with a future State of Rewards and Punishments. To be sure, *Socrates*, *Plato*, *Cicero* were not so. *Tertullian* observes, “*that Philosophers were the Patriarchs of Hereticks.*” A young Lad being once ask’d, Whether he pray’d for a Blessing on his studies, and not giving a satisfactory Answer, received this smart Reply from an honest *Scotch* Divine, “*Sirrah, unsanctified Learning has done much Harm to the Kirk of God.*” By whom, chiefly, have Infidel Principles, and the most dangerous Opinions been invented and propagated? By Men of Repute for Learning, and Sobriety, at the same Time, perhaps, negligent of secret Prayer, conceited of their own Wisdom and Abilities, and Strangers to vital experimental Religion. A plain serious Christian who feels the Truth of what the Apostle says, *Galat. v. 17.* is a much competenter Judge of some great Truths, than any such, *i Cor. ii. 15.* I am no Enemy to *human Literature*, of any kind. The Ministers of Christ can’t be too learned. But as Men of Repute for Learning, if void of Discretion, may be exceeding mischievous in the Places where they are settled; so studious learned Men, if Strangers to the Renew-

ing Grace of God, are very unfit to be Teachers of others, and as likely as any to vent, propagate, and ruin precious immortal Souls by, Unscriptural, Anti-Evangelical, wicked Opinions.

Upon the whole, there is no Article of our Faith better attested, and more honourably witnessed to, than this of *Original Sin, Impaired, and Inherent*.

1. 'Tis what many Texts of Scripture plainly teach us. These have been stated and explained.

2. *Reason*, assisted by *Revelation*, does not gainsay it. There are indeed, Difficulties attending such Questions as these. Why did God ordain *Adam* to be a federal Head? If so, Why did he permit him, and Mankind in him, to fall? Why are the Millions of Mankind Sufferers for the Sin of one Man? Why are they sent into the World without Original Righteousness? If human Souls are from God, and God does not infuse Wickedness into them, how come they to be corrupt? The *First* I have given some Account of, (proving it to be a just, wise, good Constitution) in the Sermon on *Gen.* ii. 16, 17. That being accounted for, the *Second*, *Third*, and *Fourth*, become tolerably easy: The *last* I account for in the Sermon on *John* iii. 6. p. 33, 34, &c. That specious Objection, "What is natural is necessary, and what is necessary, is not criminal," how much soever some make a Flourish with it, will be despised by all, who are not ignorant of so evident a Truth as *Man's Original Righteousness*, and who attend to the Scripture Account of *Regeneration*; of which see my Sermon on *John* iii. 5, 6. p. 7, 8, 9, 10, &c. with the *Appendix*.

3. 'Tis a *practical* Doctrine. Every Article of the Gospel is according to Godliness. So is *this* in particular. It leads *Man* to a due Knowledge of himself: It prepares him for, or confirms him in, just Conceptions of the Dependance of his Salvation on the Righteousness and Grace of the Second *Adam*: It humbles the proud Creature; it forbids Self-Admiration and Boasting; it directs Christian Parents to pity, pray for, and give up to Christ, their infant Offspring, &c.

4. 'Tis an *experimental* Truth. The sincere Christian finds that in himself constantly which is enough to convince him of it, or confirm him in an Adherence to this Doctrine.

Please to look back on p. 42, 43, &c. Dr *Hill* would sometimes lay his Hand on his Breast, and say, "The true Christian has *that* here, which is sufficient to confute a *Pelagian*."

5. 'Tis a Truth that the Churches of Christ have generally witnessed to from the Beginning. Some Testimonies of the *Ante-Augustinian Fathers*, I have cited already. Let a few more be briefly hinted at. *Justin Martyr* speaks of "Mankind as fallen under Death, and the Deceit of the Serpent"; of all *Adam's Descendants*, as condemned for his Sin, and all Christ's as justified by him." *Irenæus* speaks of "Man as needing the Laver of Regeneration, because born in Sin."³ The blind Man in *John ix.* was, he says, "blind from *Adam* o." He very often speaks of "Man's losing the Image of God by the Fall, and Believers recovering it by Christ." *Tertullian* says, "Man was in the Beginning deceived, and therefore condemned to Death, upon which his whole Race becomes infected, and Partakers of his Condemnation."⁴ *Cyprian* is express in his Epistle to one *Fidus*, who questioned whether Infants might be baptized before the eighth Day. *Origen* says, "The Curse of *Adam* is common to all." Again: "No one is clean from the Filth of Sin, even though he is not above a Day old." — "The whole of me, says *Nazianzen*, has need of being saved, since the whole of me fell, and was condemned for the Disobedience of my first Father, through the Fraud of the Adversary."⁵ Other Testimonies of *Athanasius*, *Basil*, *Hilary of Poictiers*, &c. I omit; they being of the Fourth Century; yet they were each of them prior to *Augustin*, who cites several of them in Support of his Doctrine, and declares, for himself, he was persuaded of it from the Time of his Conversion⁶, and long before his being engaged with *Pelagius*, and his Adherents. Since *Augustin's* Time, how generally it has been asserted, and contended for as important Truth,

³ Την Σανάδον και πλανη την τε οφεως. *Dial. cum Tryph.*

⁴ "Et quoniam in illa plasmatione quæ secundum hominem est in transgressione factus est homo, indigebat lavacro Regenerationis." lib. 3. c. 15.

⁵ o "Ab Adam Cæcus."

⁶ "Exinde totum genus de suo semine infectum sive etiam damnationis fecit." *Tertul. de testimonio Animæ contra Gentes.*

⁷ "Ego per unum hominem in mundum intrasse peccatum, &c. ab initio conversionis sic tenui semper ut teneo. Extant libri, quos conscripsi non dum sicut postea sacriss literis eruditus, tamen nihil de hac re jam tunc sentiens, & ubi disputandi ratio popolcerat, dicens, nisi quod antiquitus discit & docet omnis Ecclesia." cont. *Jugian. Pelag.* lib. 6 cap. 4.

by the best Christians, is commonly known. These Testimonies we value. But the *Scripture is our Standard*. This we adhere to as the only Rule of Faith. This we read daily, converse with much, endeavour to grow in Acquaintance with; humbly diffident of ourselves, earnestly desirous of Divine Direction, which if some did more sincerely and ardently pray for, in their daily, frequent, secret Addresses to God, they would, it may be, be no more “ Children, tossed to and fro, carried about “ with every Wind of Doctrine, by the Slight of Men, and “ cunning Craftiness, whereby they lie in wait to deceive.” God grant that *Ministers* and *Christians* may “ hold fast the “ faithful Word, as they have been taught, that they may be “ able, by sound Doctrine, both to exhort and to convince the “ Gainsayers.”

F I N I S.

T H E

SCRIPTURE-DOCTRINE

OF IMPUTED

NOV 9 1926

SIN and RIGHTEOUSNESS

STATED and DEFENDED:

Chiefly for confuting what SOCINIAN WRITERS, (and the Reverend Mr J. TAYLOR, in his late Books against ORIGINAL SIN) have suggested, as to
“ God’s imputing no SIN or RIGHTEOUSNESS but
“ what is Personal.”

W I T H

A Vindication of ORIGINAL RIGHTEOUSNESS;

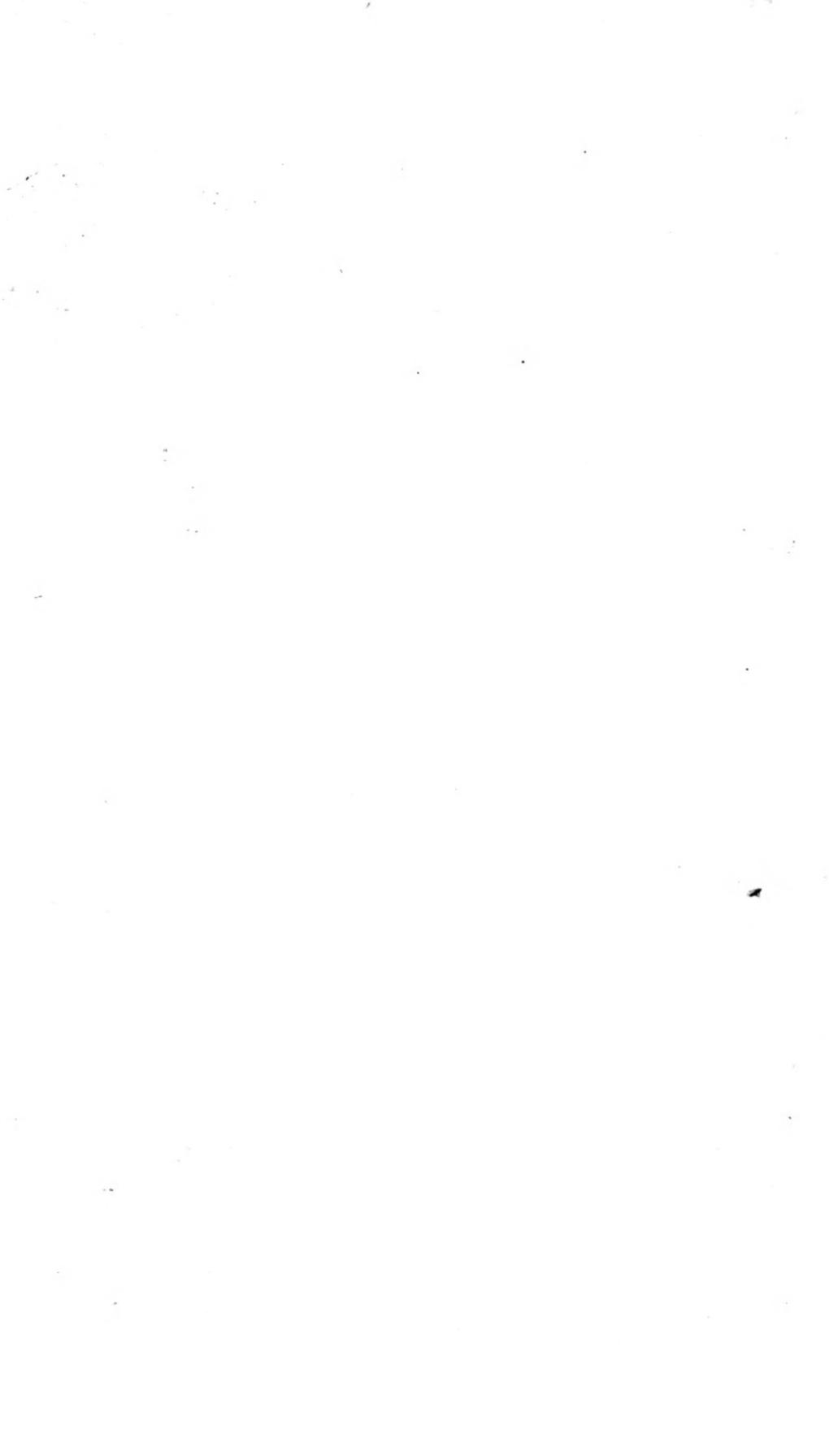
Occasional Remarks on *Grotius, Locke, Emlin, &c.* ;
An Apology for a particular Assertion of *Luther’s* ; A particular
Account of our Lord’s Agony in the Garden ;

Some Thoughts on that Article of the Common Creed,
“ He descended into Hell,” &c.

By S A M U E L ✓ H E B D E N.

L O N D O N:

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T H E

P R E F A C E .

WHATEVER Difficulties a Doctrine is attended with, if 'tis attested by numerous express Texts of Scripture, and if the plain undeniable Consequences from a Denial of it, are manifestly absurd ; every one who really builds his Faith upon the *Scripture*, and can reason consistently, must think himself indispensably obliged to believe, and adhere to, that Doctrine. Now this is the Case with regard to the Doctrine of *Original Sin*, or the native hereditary Guilt, and Corruption, of Mankind since the Fall. The main Difficulties that this Article of our Faith is affected with, are these two. *Why should God ordain Adam to be a federal Head?* And, *If human Souls are from God immediately*, as is commonly believed, *How come they to be corrupt?* The Solution of these difficult Questions, has been attempted by several ; and sometimes with good Success ; serious thinking Christians having been to a Degree satisfied, the Wavering confirmed, and Obstinate Gainsayers evidently perplexed. The former is considered in a Sermon on Gen. ii, 16, 17. subjoined to another on *Man's Original Righteousness* ; the latter in a Discourse on John iii. 5, 6. entituled, “*Baptismal Regeneration disproved,*” &c.— The numerous express Texts that present us with the Doctrine of *Original Sin*, and the absurd Consequences from a denial of it ; these with a particular Explication and Vindication of the former,

P R E F A C E.

former, are stated in another Book, the Title of which runs thus: “The Doctrine of Original Sin explain’d; proved to be agreeable to Scripture and Reason, and vindicated as a Truth of the greatest Importance,” &c. One of the Arguments there stated is this, “If Adam was not the appointed Federal Head of Mankind,—and if his Sin is not imputed to all his Descendants, it will follow that Christ is not the Federal Head of all *his*, and that his Righteousness is not imputed to *them*, so far as to acquit them from Condemnation, and entitle them to Eternal Life.” This Argument is particularly insisted on in the following Papers; in which I condemn not *Men*, but *Opinions*; and these not without plainly proving them Anti-scriptural, Irrational, and Pernicious. ’Tis not for me to attack the Reputation of such eminent Persons as *Grotius*, *Locke*, *Pierce*, &c. But without detracting from their real Worth, or questioning the Integrity of the *Men*, what should hinder my free Censure of *their hurtful Mistakes*? I pretend not to Embellishments of Stile, and Pomp of Language, which in a Controversial Tract seem needless and improper: While the main Excellencies of every Writing are *Propriety* and *Perfpicuity* of Expression, with *Justness of Thought*, and *Strength of Reasoning*; in regard to which, I desire and hope, not to be found remarkably deficient.—I would always conform to that Christian Character, transferred into the Title Page of Mr T.’s Supplement, from *Eph. iv. 15. speaking the Truth in Love.* If any thing in these Papers is unsuitable thereto, I renounce it with all my Heart; as knowing it my Duty both to contend earnestly for the Faith of the Gospel, and in *Meekness* to instruct those who oppose themselves.

T H E

SCRIPTURE-DOCTRINE

O F I M P U T E D

SIN and RIGHTEOUSNESS

S T A T E D, &c.

SIN and Righteousness are throughout the Scripture, opposed to each other. To make way for clearly stating the Scripture Account of *Imputed Sin*, and *Imputed Righteousness*, 'tis proper to begin with enquiring, What *Sin* is ; what *Righteousness* is ; what the principal Scripture Acceptations of *these two* are ; and what it is that is properly or usually intended by the Imputation of *either*, in the sacred Scripture, common Speech, and the Writings of Men ?

Sin, as the Apostle John describes it, “ is a Transgression of “ the Law, *Aρωμα*, a Contrariety to Law,” or “ a Non-fulfil-“ ment of any Law of God,” that the rational Creature is subject to. *Righteousness*, accordingly, is “ a Fulfilment of, “ or Conformity to, that Law of God.” This is *Sin* and *Righteousness* properly so called. But as *Sin* involves the Creature in *Guilt*, (a just Liableness to threatened Punishment) the Words and Phrases, that properly denote *Sin itself*, are often put to express both these, *Guilt* and *Punishment*. So that *to be Sinners*, must import, either (1.) A being Transgressors

of Law ; or (2.) A being guilty, *i. e.* justly punishable ; or (3.) A being actual Sufferers of the Punishment due to Sin ^a. On the other Hand, *Righteousness* is not only a “ Fulfilment “ of Law,” (any Divine Law that the Creature is subject to) but being opposed to *Guilt*, it signifies a Non-liableness to Condemnation, a being under no Obligation to suffer the deserved Punishment of Sin, a legal, or federal, Right to Impunity and Life ; and *Eternal Life* itself, with the Blessings promised to *Righteousness*, or them who are righteous, are often signified by this Name. Particularly the great Blessing of *Justification*^b seems to be called *Righteousness*, *Rom.* iv. 3, 5. *ch.* ix. 30. *ch.* x. 4, 10. *i. Cor.* i. 30. *Gal.* ii. 21. *ch.* iii. 21.

To *impute Sin*, or *Iniquity*, and to *impute Righteousness*, What are these ? R. Imputation of Sin must be either of “ *Sin itself*,” Sin properly so called, or of “ *Guilt on Account of it*.” To impute *Sin* properly so called, to a Person, is to account him a Transgressor of *Law*, (any Law that he is under) or to pronounce him such an one, and deal with him accordingly. To impute *Guilt* to a Person, is to account him justly obnoxious

^a *Rom.* v. 19. There “ to be made Sinners,” must denote, “ a being condemned,” an having Guilt imputed, or “ a being subjected to legal Punishment : ” And *to be made Sinners by Adam’s Disobedience*, is, to be reputed guilty for it, as the Sin of our federal Head, or subjected to the threatened Punishment of it, according to the Capacity of the Sufferers ; as I prove, in my late Discourse on *Original Sin*, p. 45—51. in Opposition to the wild *Socinian Hypothesis* of Mr T. who makes no more of the Apostle’s Words than *this*, that, “ on Occasion of *Adam’s Fall*, his Posterity are, by the wise gracious Providence of God, subjected to such temporal Sorrows, and such a Death of the whole Man, as are not the penal Effects of that Fall.”---Others suppose the *Death* originally threatened, to be a total Destruction of the whole Man, but consider it as the proper penal Fruit of *Adam’s Fall*.

^b This is also expressed by *Δικαιωσίς* and *Δικαιώματα* ; the former is used only in *Rom.* iv. 25. and *ch.* v. 18. the other *ch.* v. 16. where *Δικαιώματα*, is plainly the same with *Δικαιωσίς*, ver. 18. and *δικαιονόματα*, ver. 19. Both are derived from *δικαιωματία*, the preter Tense of a passive Verb, that signifies either *to be just*, or *to be justified*. In Regard to the former Sense, *Δικαιώματα* denotes that which is Just, (as the Law of Nature, *Rom.* i. 32. or the Righteousness of the Law, *ch.* v. 18. *ch.* viii. 4.) In Regard to the latter Sense of the Verb, it is derived from, it signifies *Justification*. If Mr Locke had observed these different Uses of the *Verb*, and *verbal Noun*, spoken of, he could not have asserted as he does in his Note of *Rom.* ii. 26. that “ *Δικαιώματα* is every where used in the same Sense, both by the Apostle Paul, and in the *Apocalypse*, *i. e.* for that Rule which, if complied with, justified, or rendered perfect, the Person or Thing it referred to.”

to some threatned Punishment, or to pronounce him so, (to condemn him, to lay Iniquity to his Charge by a judicial Sentence) and treat him as guilty in the Eye of the Law. So, to impute Righteousness, properly so called, to any one, is to repute him a Fulfiller of the Law, he is subject to ; or to pronounce him so to be, and treat him as such : And to *impute Righteousness* as it stands opposed to *Guilt*, (Rom. iv. 6.) is to repute him, or pronounce him, and deal with him as, a guiltless Person. This seems a plain unexceptionable Account of what the Word of God, human Writings, and common Speech, usually intend by the *imputing of Sin, or Righteousness* .

That when “ *Abraham believed God, it was counted unto him for Righteousness,* ” Gen. xv. 6. Rom. iv. 3, 9. Gal. iii. 6. Jam. ii. 23. and *that* “ *this was not written (recorded in the Old Testament) for his sake alone, but for us also, to whom it shall be imputed, if we believe,* ” &c. Rom. iv. 23, 24. *That*, “ *to him who worketh, the Reward is not reckoned of Grace, but of Debt ; but to him who worketh not, but believeth on him who justifieth the Ungodly, his Faith is counted for Righteousness,* ” Rom. iv. 4, 5. *That* God does not impute Iniquity to some who have transgressed, but imputes Righteousness without Works, to them, (these two, “ *Non-Imputation of Sin,* ” and “ *Imputation of Righteousness,* ” being the same, Psal. xxxii. 1, 2. Rom. iv. 6, 7, 8.) *That* “ *every one who does Righteousness is righteous, even as he (God, or Christ) is righteous,* ” 1 John iii. 7. and “ *whosoever doth not Righteousness is not of God,* ” ver. 10. as “ *every one that doth Righteousness is born of him.* ” Ch. ii. 29. *That* “ *not the Hearers of the Law are just before God, but the Doers of the Law shall be justified,* ” Rom. ii. 13. *That* particular Acts of Righteousness, Zeal for God, &c. are imputed, or reckoned, to the Doers of them ; as in the Case of Phinehas, Psal. cxi. 31. and in that mentioned, Numb. xviii. 27, 30. *That* if the Israelites, as being under the Law of Moses, “ *observed to do all the Commandments of it before the Lord their God, it was to be their Righteousness,* ” Deut. vi. 25. *That* “ *Abraham our Father was justified by Works, when he had offered Isaac his Son upon the Altar ; and Rahab the Harlot, when she had received the Messengers,* ”—and “ *Faith without Works is dead,* ” cannot save, James ii. 21,

* The Greek Words for *to impute*, are Αποτιθεμι, Ελλογεω, Rom. v. 13. Philem. 18, I Cor. vii. 16. These answer to the Hebrew, עוטה which sometimes signifies to think or esteem, but with a dative Case after it, to *impute* ; which the Latin Vulgate, and some antient Writers, expels, by *Reputare*, as well as *Imputare*.

25, 26, 14, 20. That notwithstanding, “with the Heart Man believeth unto Righteousness,” and “Christ is the End of the Law for Righteousness to every one that believeth,” Rom. x. 10, 4. These Things, as the express Assertions of Scripture, are acknowledged by all, in some Sense or other. But the Question now to be discussed is this. Does God impute no Sin, or Righteousness, but what is personal? Mr T. is persuaded that he does not. “Tho’ in Scripture, an Action is frequently said to be imputed, reckoned, accounted to a Person, it is no other than his own Act and Deed, which is accounted, reckoned, or imputed to him, either for Righteousness, or Condemnation.” *Supplement, &c.* p. 3. To which Purpose he speaks again, p. 7. and elsewhere. The running Titles of part of his Supplement are, *No Sin imputed, but personal. Sins of Parents not imputed to Posterity. Adam’s Sin never said to be imputed. No Sin punished but personal. No Virtue rewarded but personal.* In Opposition to this confident Talk of Mr T. with some others, I assert, and undertake to prove from the Scriptures of Truth, that Adam’s first Sin is imputed to all his natural Descendants; that the Sins of many were imputed to Christ; and his Righteousness for Justification to them. These three Propositions I propose to explain, confirm, and vindicate: The first, chiefly, as deducible from the two latter.

Prop. I. Adam’s first Sin, or the Guilt of it, is imputed to all his natural Descendants. For explaining this, and to prevent Mistakes, I observe as follows. (1.) It speaks not of both our first Parents, but of *Adam singly*; as does the Apostle, 1 Cor. xv. 21, 22. Rom. v. 12, 14, 15, 16, 17, 18, 19. ^a (2.) It relates not to all the Sins of our general Father, but *his first Sin only*. To this and no other, does the Apostle attribute the Mischief spoken of, Rom. v. 15, 17, 18, 19. (3.) That first Sin of *his* is imputed, to whom? To all who descend from him by ordinary Generation. These are the *World* on which Sin and

^a The Writer of *Ecclesiasticus* says, chap. xxv. 24, “of the Woman came the Beginning of Sin, and through her we all die.” But if *that* implies any thing more than this, that “her Sin was the Occasion of that Sin of Adam, unto which the Sinfulness and Death of Mankind are originally owing,” ‘tis false. *Augustin* says, “Sive a muliere, sive ab Adam dicatur, utrumque ad primum hominem pertinet; quoniam mulier ex viro est, & utriusque caro una est.” *De Peccat. Meritis*, lib. i. c. 16. But this, I think, is not sufficient. Whatever the Apocryphal Writer meant, we matter it not: chusing to speak and think rather with the Apostle. But we dissent not from *Wyclif*. ii. 24.

Death entered ; or whom Guilt and Death invaded and seized upon by one Man. (*Rom. v. 12*) *The Many* pointed at, as being dead through his Offence, (*ver. 15.*) and made Sinners by his Disobedience, (*ver. 19.*) *The All*, intended by the Apostle, (*ver. 12. ver. 18*, former part) and *1 Cor. xv. 22*. “In *Adam* “all die.” (4.) Unto *these* it is imputed, how, or in what Sense? *R.* (1.) The actual Commission of it is imputed to none besides *Adam* himself : Neither can the actual Commission of any Sin, or the actual Fulfilment of any Righteousness, be imputed *justly*, and *rightly*, to any besides the personal Doer, or Filler of it. (2.) The Guilt of *Adam's* first Sin is not imputed to any of his Descendants, in the full Latitude of it, as it was *his*, or in regard to its attendant Circumstances : It constitutes none of them equally guilty with *him* : Yet (3.) both *the Sin itself*, in some Sense, and a Degree of Guilt, on Account of it, are really imputed by a wise, just, and good God, to the Persons spoken of. *The Sin itself* is imputed to them ; *i. e.* 'Tis accounted the Sin of their Federal Head : And *they*, as soon as they become his Off-spring, are, as such, and in Consideration of his Fall, reputed *guilty* ; in some Measure Children of “Wrath ;” legally obnoxious to the Death originally threatened ; which Death I conceive to be “an endless Separation from “the comforting Presence of God, with a Degree of positive “spiritual Misery, besides everlasting bodily Death.” The *Principles* that this first Proposition presupposes are *two*, “Man's “original Righteousness,” and “*Adam's* Relation to his natural Descendants, as their common federal Head.”

(1.) *Man's original Righteousness*. This I have proved from *Eccles. vii. 29*. “God made Man upright ;” from *Gen. i. 26*. as compared with, and interpreted according to, *Eph. iv. 22, 24.* and *Col. iii. 9, 10* ; from *Gen. i. 31*. as applicable particularly to Man ; from the Dominion granted to Man, *Gen. i. 28* ; from there being no Medium between the Love to God of a Rational Being, formed with a Degree of Divine Knowledge, as Man originally was, and such an one's being an Enemy to his Maker, which Man originally could not be ; and from our Lord's Account of the original State of Angels, *John viii. 44*. To reconsider this last Proof, (it having been touch'd before but very briefly, and occasionally only) with the Addition of one more, *John viii. 44*. “He was a Murderer from the Beginning, and “abode not in the Truth, &c.” *The Truth*, here must signify *Original Moral Rectitude*, or the original Uprightness of this now wicked Spirit. *Uprightness*, as being a practical Conformity to Truth, or Disposition to practise agreeably to Divine Truth, is fitly enough called by this Name, *1 Cor. v. 8. Phil. 1.*

i. 18. 2 *John* ii. 4. 3 *John* 4. ^c “ The Truth that dwelleth in “ us,” who are sincere Believers, is *Godly Sincerity*: To “ walk “ in Truth,” is to practise upon Principles of Divine Truth, or to live answerably to the Truths of God manifested to us; and this is the same with walking in the Light as God is in the “ Light,” i. *John* i. 7. “ If we say we have Fellowship with “ him, and walk in Darkness, we lye, and do not the Truth.” *Sin* is a practical Denial of Divine Truth: ‘Tis therefore called *Darkness*. *Uprightness*, on the other hand, is a practical Acknowledgement of Truth, and is therefore called by *Truth’s Name*. “ He, the Devil, abode not in the Truth.” i. e. He “ kept not his first Estate,” the Dignity of which consisted partly in *Uprightness*: He soon turned aside from his original Integrity, which, as signified by *the Truth*, must import (1.) Some Knowledge of Divine Truth, and (2.) A Disposednes to practise agreeably thereto. With both these the mischievous wicked Spirit, spoken of, was formed at first: Otherwise our Lord would not have given this Description of his Fall, that “ he abode not in the Truth, &c.” The primitive Innocence of the Angels, whatever it included in it, was soon lost: For the Devil was a *Murderer of Mankind*, (so the Word f signifies) soon after the Beginning of *their Existence*; and antecedently to that he sinned, or began to sin not long after the Beginning of *his own Existence*, i. *John* iii. 8. ^d ‘Tis not said, he fell short of the Truth, or Uprightnes, but “ he abode not “ in it,” or he did not long stand in the Truth; of which there are now no Remains in him. *The Truth* does not now dwell in him, as it does in the *Upright*, and as it once did in this now wicked Spirit; as the next Words plainly intimate, “ be-“ cause there is no Truth in him.” Now if the *Angels* were made by God upright, so was *Man* too. For as we read, *Psal.* viii. 5. “ Man was made a little lower than the Angels.” How antient these heavenly Beings are, we cannot say. But this we know from the Scripture, that the Creation of *them* was prior to that of *Man*, and to the very first of the six Days pointed at, *Gen.* i. For when the Production of this World of our’s (the

^e To these Instances might be added several more, as *Judg.* ix. 15, 16, 19. *Ia.* ix. 4, 14, 15. To this Sense some interpret *Truth*, *John* iv. 24.

^f Αἰδηπονοίσι. ^g Απ’ αρχῆς, must denote either from *Eternity*, as some understand it. 2 *Thess.* ii. 13, or from the Instant at which Creatures began to exist, *Gen.* i. 1. *John* i. 1, or from the first Formation of our Earth out of the Chaos mentioned *Gen.* i. 2, or, which seems to be the Meaning of it here, “ from the Beginning of his own Existence.”

Formation of it out of the *Chaos* mentioned *Gen. i. 2.*) began to take place, then did these “Morning-Stars sing together ;” “and these Sons of God shouted for Joy,” *Job xxxviii. 7.* Now this infers their “Knowledge of God.” and the Sincerity of their Love to him.” Yet when God made *Man* at first, his State was nearly equal to theirs : He was inferior to them indeed, but not much. Therefore he was both *Rational* and *Holy*. For between an intelligent Being sincerely affected to God, and another not so, how great is the Distance ! Mr T. with the *Socinians*, takes it for granted, that “*Man* was formed at first without the Knowledge of God.” That I have disproved before ; and here is a Proof of the contrary, as to the Angels that fell. “He abode not in the Truth ;” the Meaning of which is not, he continued not in the Knowledge of Truth, but he stood not in his original Love to it, or in a practical Conformity thereto ; of which Nature is the Principle of Holiness re-implanted in the Soul by *Regeneration*, and concreated with Angels, and Mankind, at first.

To the foregoing Proofs of *Original Righteousness*, let me add an Argument *ad hominem*. Supposing, not granting, that the *Son of God*, in regard to the Constitution of his Person, is nothing better than the excellentest of Creatures, or subordinate Beings ; I argue thus : Either he was originally righteous, or he was not so. If the latter be supposed, what follows ? Time was when he was not the *Holy One of God*; and possibly he might never have become such an one, or *righteous at all* ; but instead of that, guiltier, ungodlier, and wretcheder, than the Devil himself now is. For the best Creature, if left to itself, is alterable for the worse ; (as Mr T. himself must grant) and a Creature brought into Being, without a Principle of Moral Rectitude planted in his Nature, must be liable to fall into Sin ; and *Corruptio optimi est peccata*, “The best Beings when corrupted become the worst.” The *Son of God*, therefore, if considered as a mere Creature, and made by God without Righteousness, (as Mr T. says every one must be) was not, could not be, at first, as good, as personally amiable, as like to the Holy God, as Angels and departed Saints now are ; or incapable of becoming of all God’s Creatures the most vile, abominable, and wretched. But if these Suppositions are monstrously absurd, and the *Son of God* was never unrighteous, was not originally inferior to the Spirits of just Men made perfect, never capable of sinking down into the lowest Degree of Wretchedness, and Guilt ; Mr T.’s Hypothesis, that “Righteousness must be the Effect of a Creature’s antecedent Choice and Endeavour,” falls to the ground of course. Now if one Creature, how dignified

nified soever, might be made by God originally righteous ; why not *Man* ? As indeed he was, and has been plainly proved to have been.—But has not the acute Mr T. enervated some of these Arguments ? Not in the least as, I hope, will appear presently. For shifting the *first*, he pretends (*Supplement*, p. 156. that “ though in our Language an upright Man is a Man of Integrity, or a righteous Man,—the Hebrew Word (*jašar*) “ which we render *upright*, doth not generally signify a moral Character.” Now if for *generally*, he had put *always*, his Remark had been right enough. But to say it does not generally so signify, is one of the numerous critical Mistakes of this Gentleman’s Books. Of the more than 150 Texts, in which *Jašar*, or the Substantive *Jasher* (commonly rendred *Uprightness*) present themselves ; there are but very few that confirm not our Interpretation of *Eccles.* vii. 29. *Jasher*, is indeed applied to various Things not capable of moral Action, (so are the English Words, *good*, *upright*, *sincere*, &c.) But what does *that* argue ? Many such Applications of the Word are neither *for us*, nor *against us* : And some of them are plainly favourable to our Cause ; as when ’tis applied to the *Words*, *Ways*, of God or Man.—The Question now is, not what it signifies when “ applied to things incapable of moral Action,” but what is the true Meaning of it, when ’tis used either of God (*his Word*, *Ways*, *Judgments*,) or of moral Agents as such, and by Way of Opposition to a vicious Character and Conduct. Can Mr T. think that it is so applied in *Judg.* xiv. 3. and *2 Kings* x. 3. (to which he might have added, *Jer.* xviii. 4.) or can he deny such an Use of it, *Eccles.* vii. 29. ? Is it not there applied to Man as a moral Agent, by Way of Opposition to a corrupt Character and Conduct ?—*Adam*, is both a singular, and plural Noun. This is observable, *Gen.* i. 27. and elsewhere. *Solomon’s Text*, then, might be rendered either *God made Man*, the first Man, &c. or, *God made Mankind*, the first human Persons, *upright* ; *but*, &c. Either our Antagonists must prove that, *jašar*, when opposed to a corrupt Conduct and Character, as here, does not signify *righteous*, which they can never do, or they must come into an Acknowledgment of this Truth, “ God originally made Man “ *upright*, or *righteous*.^b This Conscience, and Honour oblige

^b For *upright*, Mr T. would put *right*, meaning thereby, “ rational “ with a Capacity of becoming *righteous*;” but let him produce one Text to support that Interpretation of *Jašar*, which our Translators render *right* sometimes, but mean thereby *righteous*, or agreeable to the Law of Right or Equity, *Jer.* iii. 15, and in many other Places. them

them to. Again, For evading our Argument from Gen. i. 26. as interpreted by Ephes. iv. 24. and Col. iii. 10. Mr T. first interprets the *Old Man*, to be an Heathenish Life, afterwards, that being suggested which plainly evinces the Absurdity of such a Gloss, he says, “ The old and new Man do not signify a Conversation, or Course of Life;” What then? “ The new Man included two Sorts of People, believing Jews and Gentiles; and was created (Ephes. ii. 15.) when Christ abolished in his Flesh the Enmity —— for to make, or create (*κτισην*) in himself of twain one new Man.” ————— “ The old Man, says he, relates to the Gentile State; and the new Man is either the Christian State, or the Christian Church, Body, Society.” Why? Because he finds one Place, Eph. ii. 15. where one new Man denotes the Christian Church. The Apostle there speaks of believing Jews and believing Gentiles, as making up one mystical Body; and taking them collectively, he describes both together as “ one new Man.” Therefore the new Man, which all professing Believers are exhorted to put on (by Way of Opposition to the old Man which it concerns them to put off) and which sincere Christians have really began to put on; this must now signify the Christian State, or Church; and the old Man, the Gentile State. A most weighty Argument this! In prosecuting of which Mr T. seems a little to contradict himself. For, p. 150. he says, “ the old and new Man do not signify a Course of Life.” But, p. 152. “ The old and new Man, and the new Man’s being renewed, and the renewing of the Ephesians, do all manifestly refer —— to their Gentile State, and wicked Course of Life, from which they were lately converted to Christianity.” But to excuse that, it will be sufficient to point out his Contradiction to Truth, and the Apostle. What the old Man is, we find Rom. vi. 6. “ Our old Man is crucified with Christ, &c.” The Pronoun, our, includes himself. Besides, is it so proper to say, The Gentile State, or any ungodly Course of Life, is crucified with Christ, as to understand this of corrupt Nature, called in the same Verse, the Body of Sin, and Sin, (which last Name occurs in several other Texts) in regard to which he says of himself, Gal. ii. 20. “ I am crucified with Christ.” I, i. e. in regard to my corrupt Nature, &c. I am crucified, and, my old Man is crucified with Christ, are of the same Import. As all true Christians have began to “ crucify the Flesh,” &c. Gal. v. 24. As instead of living after the Flesh, they “ mortify the Deeds of this Body of Sin,” Rom. viii. 13. As all professing Believers are exhorted “ to put on Christ,” and this is the same with “ putting on the New Man” (Grace in the Soul, being

as it were, *Christ formed in us*, or an Image of Christ, a Conformity to him, a kind of Divine Nature, or a Godlike Temper of Soul, *Gal. iv. 19. 2 Pet. i. 4. 1 John iii. 9.*) So when the Apostle, speaking of himself and the believing Romans, says, “ Our old Man is crucified with Christ, that the Body of Sin, “ &c.” his Meaning is, Our corrupt Nature is already mortified in some Measure, (and so we are conformed to a crucified Saviour, or partake of the salutary Virtue of his Crucifixion) that the Body of Sin might be gradually, or more and more destroyed, &c. To “ put off this Old Man,” it is, taking some Descriptions of it from the Apostle himself, to “ crucify this Flesh with the Affections “ and Lusts,” that may be considered as the various Members of this Body of Sin, *Gal. v. 24.* It is to “ make no Provision for it,” &c. *Rom. xiii. 14.*—Again, To “ put on the New Man” (with which a putting on the Lord Jesus Christ, *Rom. xiii. 14.* coincides) it is to cherish and cultivate this Divine Principle, formed in their Souls by the Spirit of Christ: It is for sincere Believers, as the *Ephesians* and *Colossians* were, by renewed Exercises of Faith, Love, Repentance, &c. in Prayer and other particular Duties, to strengthen and encrease this *New Man* in them, or this *Hidden Man of the Heart*, as the Apostle *Peter* calls it, *1 Pet. iii. 4.* In neither of the two Texts which oppose the *New Man* to the *Old Man* (elsewhere said to be “ crucified with Christ”) is there any thing, but what is justly, and properly applicable to this new Principle, this “ Divine Nature,” this “ Hidden Man of the Heart.” (1.) ’Tis created; and in regard hereto, all true Christians are said to be “ created unto good Works,” *Ephes. ii. 10.* (2.) ’Tis renewed, *Colos. iii. 10.* This new Principle is renewed, it being original Righteousness restored. (3.) ’Tis after God, or his Image and Likeness, lost by the Fall, re-imprinted on the Soul. (4.) It consists of Righteousness and Holiness, or (what answers thereto, and comprehends both) Knowledge, *Colos. iii. 10. the Truth, 2 John ii.* When those two, Righteousness and Holiness are distinguished, the former is a Principle of Conformity to second Table Duties; the other, a disposessedness for those Duties that directly concern the great God himself, and for the serving him in such a pure, spiritual Manner, as he invariably requires of his rational Creatures. Now both these, presuppose some Knowledge of God, might, taken together, be described by “ a suitably affecting practical Knowledge of God, and are really called by this Name. Again, Mr T. having been told, that, “ either “ Man was originally framed with Principles of Love and “ Obedience to God rooted in his Nature, or he was made at first

first an Enemy to God :" In reply to that Argument, as urged by R. R. he contents himself with this short superficial Answer, " Man cou'd not love God before he knew him," without vouchsafing the least Notice of what had been annexed to that Argument elsewhere,ⁱ for proving, that Man was not formed at first without the Knowledge of God. To those Hints of Argument already offer'd, I now add. Whereas God forbade Man to eat of the Fruit of a certain Tree, *Gen. ii. 16, 17.* was not Man sensible of his Maker's Pleasure in that respect, at his first Creation? But could he know *that*, without some Knowledge of God, his natural Relations to him, Dependance on him, Concern with him, and the like? The ingenious Mr *Whiston*, to a Description of the Constitution of Man in his Primitive State, ^k adds, " The other terrestrial Animals seem to have been in a State of greater Capacities and Operations; nearer approaching to Reason and Discourse, and Partakers of higher Degrees of Perfection and Happiness than they have been ever since." This appears, he thinks, (1.) From the Necessity of a distinct Consideration of each Species of Animals, before *Adam* was satisfied, that none of them were an Help-meet for him. (2.) From the Serpent's Discourse with the Woman; in which though the old Serpent, the Devil, was principally concealed, the particular Subtlety of the Serpent is taken Notice of, &c. (3.) From *Rom. viii. 19, 20, 21, 22.* Now if this arguing is valid, or Mr *W*'s Opinion well grounded, 'tis the less probable that *Man*, the Lord of this lower World, was formed by God without some Knowledge of himself. Indeed, none but the Ignorant, or Men of Learning strongly prejudiced, can surmise he was. Let Mr *T.* attend to our Proofs, both of *this*, and the *Original Righteousness* that implies it, and either honestly yield to the Force of them, or ingenuously confute them, if he is able to do so. —— But as the Doctrine of *Original Sin*, presupposes *this*, " Man's original moral Rectitude," so it is founded upon this other Principle also.

(2.) *Adam's being ordained by God, the federal Head, or legal Representative of all his natural Descendants.* Of this I have given some Proof already.¹ At present I no further consider this Principle with the Doctrine of *Original Sin* founded thereon, than as they are fairly deducible from the Scripture Account of the " Imputation of the Sins of many to Christ," and the " Imputation of his Righteousness as a Surety for Justification to them;" which two-fold Imputation I now proceed to.

ⁱ At p. 14. of my Sermon on *Man's Original Righteousness*.

^k In his *New Theory of the Earth*, p. 240 Edit. 3.

¹ In my Sermon on *Gen. ii. 15, 17.*

Prop. II. *The Sins of many, or the Guilt of them, were imputed to Christ*; he consenting to be responsible for them, and suffer the Punishment due to them. For explaining and confirming this, I begin with those Passages of *Isaiah*, ch. liii. 4, 5, &c. which contain a Summary of the Scripture-Doctrine upon this Head, and are alluded to, or copied after, in the New Testament.

Isaiah liii. 4, 5, 6. “Surely he hath born our Griefs, and carried our Sorrows; yet, &c. He was wounded for our Transgressions, he was bruised for our Iniquities; the Chastisement of our Peace was upon him, and with his Stripes we are healed. All we like Sheep are gone astray; and the Lord hath laid on him the Iniquity of us all.” There is an Emphasis, some think, in the Word *Surely* זכָר Aken. It occurs in the Hebrew Bible about ten or twelve times. ^m ‘Tis twice (*Job* xxxvi 8. *Psal.* lxxxii. 7.) rendred *But*; once (*Isa.* xlv. 15.) *Verily*; In other Places, *Surely*, or *Truly*. Here it seems not merely a Particle of affirming, as it generally is, “but a causal Particle. ^o To account for what just before is mentioned; to assign a Reason of our Lord’s appearing in so low, mean, contemptible a Condition; his being a Man of Sorrows,” &c. the Prophet adds, *Surely he hath*, &c. *He*. This too seems to be emphatical. ^p The Apostle *Peter* seeming to have this, with some other parallel Texts in his Eye, renders it, (*1 Pet.* ii. 24.) *אַתֶּךְ*, *his own self*. So it might be here, surely *his own self*, or *be himself*; The great Person whom I have begun to speak of; *He*, in Distinction from the legal Priests, and all others, will do, or has undertaken to do, what none of them were capable of, i. e. “He hath borne our Griefs, &c. borne.” This Verb *Nasa*, occurs in the Hebrew Bible several hundreds of times. The Uses made of it are various(but the principal of them are three. It signifies (1.) To “take up somewhat,”

^m *Marius a Galasio*, in his *Concordance*, puts down, eight places only; but I have observed two or three more, and perhaps there are some others. ⁿ So we are told by *Marius*, and other learned Hebricians. ^o This is the judicious Remark of the great *Calvin*. I add, whether it is, or is not a proper causal Particle, it may denote both the Reality, and the Weightiness or Importance of the Matter to which it stands prefixed. ^p What I mean is, that whereas the Pronoun *he*, is inserted distinctly from the Verb *born*, (*hu nasa*) this may be particularly significant; some will have it that *hu*, is one of the peculiar Names of God in some Texts; and indeed there is one at least (*Psal.* cii. 27.) in which it may seem to be so. We render it, “Thou art the same.” But the *Septuagint* has it, ὁ αὐτός εί and the Hebrew is, *Ve atta hu, thou art he.*

as on one's Shoulders. (2.) To " bear the Weight of a thing," or not only take up, but " carry somewhat that is weighty ;" as a Porter Bears a Burden (3.) To " remove, or take away." In this third Sense some Texts use it of God, as taking away the Sins of his Creatures, by forgiving them ; and to this third Sense some would confine it *here*, taking Occasion for it from Mat. viii. 47. ⁴ " Himself took our InfirmitieS, and bare our " SicknesseS." But though the *Evangelist* there quotes the Text we are upon, as in part accomplished by Christ's healing the corporal Maladies of many ; or mentions *this* as an Evidence of, or the Effect of, his having undertaken somewhat greater ; 'tis, notwithstanding, evident enough, what *borne* signifies, it being explained by the Word *carried*, which in the Original is much less ambiguous.⁵ He bare, or carried them, as a strong Man carries an heavy Burden laid on him. *Sorrows*, This Word denotes " any Trouble of Body or Mind." Some distinguish *Sorrows* and *Griefs*, as here distinctly spoken of. But that, I think, is needless. As *borne* and *carried*, so *Griefs* and *Sorrows* are equivalent. The Sufferings of various Kinds, due to us for Sin, as laid on Christ, and willingly endured by him, are hereby expressed. 'Tis not said only, " He are Griefs and he carried " Sorrows." That a Man may do who is no Sufferer for the Faults of others ; but, which is a more emphatical, significant " Way of speaking, Himself bear *our* Griefs, and carried *our* " Sorrows." This must be meant not of a meer affectionate Sympathy, or of his taking away our Troubles, or of his enduring Sorrows that are not properly *penal*, but his bearing the Weight of the Punishment of our Sins. Yet, *we did him esteem him stricken, smitten of God, and afflicted* ; i. e. We, for want of knowing him better, look'd upon him as punished by God for Sins of his own. But, whatever many who beheld him ignorantly supposed, the Case was really this, *He was wounded for our Transgressions, and bruised for our Iniquities.* *Wounds* and *Bruises*, are put for the whole of his Sufferings, as his *Death* and *Blood* frequently are. He was mortally wounded, for *What?* For our Transgressions: He was bruised, for *What?* For our Iniquities ; not for Sins of his own ; not for the Trial

⁴ Here again *avtō* seems to be emphatical, and to point at, *Hu*, in *I/a* liii. 9. &c.

⁵ All must own that *Sabal* is less variously used than *Nasa*; the Meaning of which therefore is hereby limited in such a Text as this, and so guards fair ingenuous Enquirers against the perverse Socinian Inference, from *Matt. viii. 17.*

⁶ *Hu*, is again inserted distinctly from the Verb. So in *ver. 7, 11, 12.*

of his Virtue, and his becoming a most perfect Pattern of Submission, *only* or *chiefly*; not for signifying God's Hatred of Sin, or his Readiness to forgive repenting Sinners *merely*; but he suffered *for our Sins* as the proper impulsive Cause^c of his various, and most grievous Sufferings. *For*, expresses not an Occasion only, or an *occasional Cause*, as some speak, an *improper Cause*, but "the proper procuring Cause of the Sorrows and Griefs pointed at." Our Sins were the proper procuring Cause of all Christ's Sufferings; and these the penal Effects of our Sins. 'Tis not said merely, "He was wounded *for us*, and bruised *for us*," but *for our Transgressions*. The Meaning cannot be, "He was subjected to manifold Sufferings, by the Will and Providence of God, on Occasion of our Transgressions and Iniquities;" but "he endured grievous Sufferings *for them*, as the proper procuring Causes of those Sufferings of his." Thit, *for*, denotes thus much, and Christ's being "wounded for our Transgressions,"^d was nothing less than his enduring the deserved Punishment of our Sins, is as clear as the Sun, to any who do not shut their Eyes, from what follows: *The Chastisement of our Peace*, the Correction, or Punishment, necessary to procure for us every desirable kind of Peace, *was laid on him*, he voluntarily submitting to bear it; *and by his Stripes*, (a part of his Sufferings is again put for the whole of them) *we are healed*; Pardon, Sanctification, and a compleat final Salvation, (all which are elsewhere signified by *healing*) were purchased for us by

^c This Way of speaking is sometimes used by *Crellius*, and other, *Socinians*, but fallaciously; as they also on Occasion speak of Christ, as "God Man, a Propitiation, an expiatory Sacrifice," &c. Mr *Locke* sometimes speaks of "Christ as punished for others;" which *Crellius*, (that most accute Socinian,) Mr *Emlin*, and Mr *T.* with others strongly oppose.

^d Some, as *Socinus*, *Grotius*, in his Annotations, (or some-body else for him) render this place, "by our Transgressions, and by our Iniquities." But (1.) The prefix to the two Hebrew Nouns, or the particle *min*, for which it is used, oft denotes "a procuring, impulsive Cause," *Psal* xii. 6. *Isa* i. 29. *Obad* 10. *Zech*. ix. 8. (2.) If instead of, *for*, we read *by*, that might imply, our Sins being the procuring Cause of the Sufferings of the most innocent Person spoken of.

— To suffer *for Sins*, to die *for Iniquity*, or *in it*, these, with such like Expressions, always import suffering, or dying, for the Sins or Iniquities spoken of, as the proper procuring Cause of them. See *Jer*. xxx. 13. *ch* xxxi. 30. *Lev*. xxvi. 18, 24, 28. The Hebrew particle *al*, oft signifies *for*, as in *Psal*. xxxii. 6. *Prov* xxviii. 21.

his Sufferings. The Word we render *Chastisement*, (*Musar*) imports not only *paternal* but *vindictive Corrections*, *Jer. xxx. 19.* Every kind of Correction is for some Fault, or Faults, committed. That laid on Christ was not for Faults of his own, but the Crimes of others; and in regard to Divine Holiness and Justice, was needful to reconcile an offended Lawgiver, and offending guilty Creatures, to each other; as we shall further prove in the Sequel of our Discourse.

Verse 6. "All we like Sheep," &c. At the Beginning of this Verse the Prophet acknowledges the universal Degeneracy of God's People, with the rest of Mankind. *All we*, Jews as well as Gentiles, God's People as well as others, *like Sheep have gone astray*; we have wandered out of the right Way, and in the Way leading to endless Destruction; in regard to which we have been like silly Sheep, who are very apt to wander, and never of themselves return to their proper Fold, or Pasture. *We have turned*, from God, *every one of us*, to his own Way, the Way of his Heart, or the Way that our corrupt Hearts chose, and were impetuously inclined to. This Confession then intimates (1.) The Folly of Sinners, as such. (2.) Their *Indisposedness* to come back to God, whom they have forsaken, with a strong *Propensity* to what is sinful and destructive. (This I have proved to be "Natural to Mankind since the Fall" from *Gen. vi. 5. Psal. xiv. 3. Prov. xxii. 15.* and several other Texts) (3.) The *Irrecoverableness* of fallen Creatures, but in the Way contrived by Divine Wisdom, and revealed in the Gospel. Somewhat of this next follows. *And the Lord hath laid on him the Iniquity of us all.* Which Words, as clearly as well can be, assert the Imputation of our Guilt to Christ, and the Justice of God's punishing him, though most innocent in himself, for the Sins of many others. 'Tis not said, "the Jews persecuted him, or "Satan and his Agents raged against him," though all that was true, but the *Lord* himself considered as an offended righteous Lawgiver, has laid on him, consenting to stand in the Sinners Place, the *Iniquity of us all.* The prime Agent in the Sufferings of *Christ* was the "Lord himself." What did he do, according to this Text? "He laid on his own Son, or "made to meet together on him, so the Word signifies, the Iniquity of us all." 'Tis not said, "the Lord opposed * by

* Agreeable hereto is the Use sometimes made of the Verb from which it is derived, as *Lev. xxvi. 18, 28.*

* *Socius* says, It might be rendered, "Jehova occurrit per eum, or, "cum eo, iniquitati omnium nostrum," or, "occurtere fecit ei iniquitatem omnium nostrum," *De Christo Mediatore*, p. ii ch 5.

" him," &c. (The Original admits not of that rendering) Or, " the Lord thought fit for wise Ends to afflict him," but, " the Lord laid on him the *Iniquity of us all.*" Where *Iniquity* must signify either *Sin itself*, or *Guilt* and *Punishment*; and the *Iniquity of us all* must denote the Guilt of, or Punishment due to, the Iniquities of all those in whose Name the Prophet here speaks. In the Style of Scripture, *Iniquity* is said, " to be on " a Person" when Guilt is imputed to him, or he is justly punished for some Sin or other. Thus *Numb. xv. 31. 1 Sam. xxv. 24.* " Upon me, my Lord, upon me let this *Iniquity* be;" i. e. I take the Fault of this Man, *Nabal*, on myself. Let it be charged on me: I consent to be punished for him. So *2 Sam. xiv. 9.* There the *Iniquity* be on me, and the King ---- be guiltless, are opposed. --- 'Tis true, as Mr T. tells us, *Supplement*, p. 8, 9. *Iniquity* and *Sin* signify *Suffering*, or *Affliction*; in Proof of which trite Observation, he quotes several Scriptures. But why are Words that properly denote *Sin itself* put for *Affliction*, or *Suffering*? Because 'tis usual for a *Cause* to give Denomination to its Effect. Thus the Blessings that God promises and grants are called, *Goodness*, *Grace*, *Mercies*, *Righteousness*, &c. because *Goodness*, *Grace*, *Mercy*, *Righteousness* in God are the Springs of them, and are manifested by them. Again, The Punishments that God threatens and inflicts are for a like Reason denominated, *Wrath*, *Indignation*, &c.² So *Sufferings* as the Effects, or just penal Consequences of *Sin*, are called by this Name. Thus the Judgment inflicted on *Sodom*, as being the penal Consequent of the *Iniquity* of its Inhabitants, is called *Gen. xix. 15.*) The *Iniquity*, or *Punishment* of the City. Mr. T's Remark, then, tho' just, is disserviceable to his Purpose, rather than otherwise. With no Propriety could *Sufferings* be called by *Sin's* Name, if they were not the proper Effects of it. Man, while originally innocent, or righteous, was liable neither to *Death*, nor any kind of Sorrow and Suffering. He was indeed tried, but not by *Suffering*. All Sorrows, even *tryng* and *eastigatory ones*, were introduced by *Sin*. If " Man " is born for the suffering of Trouble," it is because he is born a Sinner, as has been irrefragably proved³. God does in-

¹ I put down one Instance of each, *Jer. xxxi. 14. Eph. iv. 7. Isa. lv. 3. Hos. x. 12.*

² See *Eph. ii. 3.* (which Text has been fully vindicated against Dr *Whitby*, Mr T. and all other Deniers of *Original Sin*, as affording a full Proof of that Doctrine,) *Nah. 1. 2. 1 Thes. i. 10. ch. v. 9. Heb. x. 27.* and many other Texts.

³ In my late Discourse on *Original Sin*, p. 28, &c.

deed often send Afflictions for the Benefit of his Creatures: *Death* itself is a Friend to the Believer, 'tis made so by ipecial Mercy; yet in itself 'tis an Enemy, and the Effect of Sin, (*Rom. v. 12, 21. ch. viii. 10.*) "All things come alike to all:" And all Occurrences, of every kind, work together for good to the *Effectually called*, (*Rom. viii. 28.*) Yet none would have been corrupted, or tried by Afflictions, had they been sinless:—Emphatical is this Language of the Prophet, *the Iniquity of us all*; which must signify either (1.) The *Sins themselves* of all of us; or (2.) The *Guilt contracted* by all of us; or (3.) The *Punishment due* to all of us; or (4.) *Sufferings equal* to what we (all of us) were liable to undergo. That the Lord imputed to his Son the *Commission* of so much as one Sin, or transferred the least Degree of moral Pollution from any one Sinner to *him*; we deny as earnestly as any whatever. Both these were impossible: And as to the three latter Senses assigned, they all coincide, or mutually imply each other: Any one of them is to us satisfactory, and seems to express the true Meaning of the Holy Ghost, when he says, "the Lord hath laid on him the Iniquity "of us all:" In which there is a manifest Allusion to what was prescribed as to the legal Sacrifices (*Exod. xix. 10. Lev. i. 4.*) and particularly the *Scape-Goat*^b. The Offerer of a Sacrifice was to lay his Hand on the Head of it, as thereby acknowledging his own Desert of Death, and desiring that his Guilt might be transferred to the Sacrifice to be slain in his stead. Particularly does the Text allude to what was ordered as to the "Scape-goat." *Lev. xvi. 21, 22.* That Goat was a proper Sacrifice; the two Goats provided for the People, on the great Day of general Atonement, being expressly called a *Sin Offering*, ver. 5. Whereas two Goats were provided, *that* was the better to prefigure a Saviour *dying*, and *rising again*. Which was to be *slain*, and which to be the *Scape-goat*, *that* was determined by Lot; to presignify, perhaps, Christ's being "delivered by the determinate Council and Foreknowledge of God," *Acts ii. 23.* As to the *Scape-goat*, the High-priest, with laying both his Hands upon the Head of it, and "confessing all the Iniquities of the Children of *Israel*, and all their Transgressions in all their Sins," was to put them upon the Head of the *Goat*, and then to send him away into the Wilderness, &c. This could not be intended merely "for figurative-

^b This is called in Hebrew, *Hazazel*, which seems to be a Compound of *Hz*, a Goat, and *Azal*, to go away. The Greek Bible therefore renders it, *Αποπεμπω*. But some of the Rabbins suppose it to be the Name of a Mountain, near Mount *Sinai*, whither the Goat was sent away.

“ by signifying the total Removal of Guilt, or Obligation to Punishment, from the penitent *Israelites.*” *Supplement*, p. 8.) The Sins of the Children of *Israel* were first *put on* the Head of the Goat, and then *carried away*. These two were really different, and both prescribed, to signify (1.) All the Iniquities of God’s *Israel* being laid on him, whom the Scape goat prefigured in some measure, and (2.) Their being taken away, or forgiven in Consequence of that, so as never more to be remembered against them. What was it that the High Priest put upon the Head of this Goat? “ All the Iniquities of the Children of *Israel*,” &c. Not some only, but all their Sins of every kind. These were to be both *confessed over*, and *put upon*, the Head of the Goat; to teach us the Insufficiency of Repentance without an Atonement, and the Necessity of penitentially acknowledging our particular numerous Sins, with Faith on a crucified, risen Saviour. How could the Sins of the People be laid upon the *Goat*, and borne away by it? The *Goat*, properly, was incapable of sinning, of contracting Guilt, or of suffering the Punishment due to it; all that being peculiar to *Rational Beings*, who alone are capable of *Holiness*, or *Sin*, *Righteousness*, or *Guilt*, with the *Reward* of the one, or *Punishment* of the other. But the Action of *putting*, &c. and the Creature’s bearing upon him, &c. ver. 22. were typical, and prefigurative. “ The Goat, says Mr T. was to suffer nothing.” ^c That is a gross Mistake: It was of the Nature of a *Sin-offering*, ver. 5. It “ was to bear upon him all their Iniquities, into a Land not inhabited,” a Land of Separation; and being let go in the Wilderness was there to perish, and to suffer a violent Death by way of *Punishment*, instead of the People, or for their many Sins *put upon* him. Yet says Mr T. “ Here was no Imputation of Sin, &c.” (p. 7.) But does not the Text expressly say, There was *some kind of Imputation* of all the Iniquities of the People on this Goat? If the Word commonly rendered *Imputing*, had been inserted in the Text, it could not have been plainer to our Purpose, than as we really have it. What Difference can this critical Gentleman fairly assign between *imputing* Iniquities to a Creature, and *putting* them upon it? A *Sin-offering* that suffered nothing; a Creature turned loose into a Land not inhabited, yet the properest for its Subsistence, while bearing upon him all the Iniquities of God’s People; are Dostages not capable of being entertained by any but those, who are resolved to believe, “ no Sin imputed but personal,” and that

^c So said *Socinus*, whose corrupt Glosses on *Ia. llii. 4, 5, 6, &c.* are elaborately confuted by the learned *Ludov. Cappel*, in his *Annotations on the Old Testament*.

the Sufferings of Christ were not properly *penal*, or inflicted on him by Divine Justice, for the Sins of others. The typical *Scape-goat* was to “ bear upon him all their Iniquities.” Whither? Into a Land greatly distant from the Tabernacle, as the Seat of God’s special Residence with his People *Israel*; and there he must perish, or suffer a penal violent Death, as the *Hebrew Doctors*, and our learnedest Divines unanimously hold. Now this was a very lively Emblem of “ the Lamb of God’s “ taking away the Sin of the World,” or “ putting away Sin “ by the Sacrifice of himself,” in Consequence of the Lord’s, judicially, laying upon him the Iniquity of us all: From which I pass on to

Verse 7, 8, 9, 10, 11, 12. “ He was oppressed, and he was “ afflicted.” (this refers to the cruel Treatment of his *Enemies*, his being seized as a Malefactor, buffeted, scourged, railled upon, fastened to a Cross with Nails, &c.) “ Yet he opened “ not his Mouth,” either in Expressions of Impatience, or any Manner of Complaint: “ “ He is brought as a Lamb to the “ Slaughter, and as a Sheep before her Shearers is dumb, so he “ opened not his Mouth” All the Indignities and Affronts of his enraged Enemies, did not extort one Complaint from him. “ He was taken from Prison,” (some understand it of the *Grave*) “ and from Judgment, and who shall declare his Generation? For he was cut off out of the Land of the Living,” (this represents him as not only dying, but put to Death, and suffering by the Violence of Enemies; though he suffered most willingly.) “ For the Transgression of my People “ was he stricken.” This (1.) Explains the *All*, pointed at

^a *N. B.* From *Psal.* xxii. and *Psal.* lix. with such like Prophecies, we must not infer, that he did ever speak to God all those Complaints, or express the least Dread of his Sufferings from Creatures; because as *Predictions* are oft delivered in the Form of *Exhortations* and *historical Narratives*, so the Psalmist’s Complaints of the cruel Treatment of his Enemies, so far as they concern *Christ*, were only prophetical of what he should suffer from such.

^b *Justin Martyr* quotes it thus, *από των ανθρώπων τον θεόν μετειστέλλεται.* p. 86. 230 Paris Edit. (Here, as elsewhere, pretty nearly following the *Septuagint*, which perhaps *Justin*, though by Birth a *Syrian*, could better read than the original *Hebrew*.) As to the Translation of this Text, by “ *από*, &c ” Either they miscon the true Meaning of the Original; or *από* is put for the procuring Cause, (as the *Hebrew* Partic’l *מִן*, with the Prefix answering thereto sometimes are.) But some say it never is so used. See next Note. — I just now recollect that *Clemens Romanus* quotes the Text as *Justin* does, ch. 16.

ver. 6. (2.) Describes the Death of *Christ* as properly penal.
 --- ver. 9. "And he made his Grave with the wicked," &c.
 ver. 10. "Yet it pleased the Lord to bruise him, he hath put
 "him to Grief:" Yet, though he had done no Violence, &c.
 ver. 9. it pleased the Lord, it delighted him. Though he af-
 flicteth none of his Creatures willingly (*Lam.* iii. 33.) yet he
 delighted in the Sufferings of his own Son, as standing in the
 Place of Sinners, and undertaking to answer for their numerous
 Crimes. "He hath put him to Grief:" He has not only
 given him into the Hands of his Enemies, and suffered them
 to work their Wills against him, but he has tormented him, or
 will do so, by his own immediate Power. The Wrath of
 God, or his hot Displeasure, burned like Fire against his own
 Son, consenting to be "stricken for the Transgression of the
 "People of God." He suffered not only very acute bodily
 Pains, but more intollerable Horror and Distress of Soul. His
 holy Soul endured an Extremity of Grief, not only in Sympa-
 thy with the Body, but immediately in itself, as falling into the
 Hands of divine vindictive Justice, and conflicting with the
 Wrath of a Sin-avenging God, in a Manner to us inconceivable.
 What less than this, could make such an one as Christ was,
 (the Holy One of God, the most perfect Pattern of Patience
 and Submission to the Divine Will that could be) to complain
 so pathetically as he sometimes did. Of his Soul-Agonies, we
 read *John* xii. 27. *Matt.* xxvii. 46. *Luke* xxii. 44. *Heb.* v. 7.
 These acutest Sufferings of our Lord came upon him by De-
 grees. Somewhat of them he felt when he said *John* xii. 27.
 "Now is my Soul troubled; I begin to be seized with an un-
 usual Horror and Distress of Mind; "and what shall I say?"
 I am in a strait what to desire. Now nothing lighter than a
 tormenting Sense of Divine Wrath, could reduce the most
 Holy Jesus to such a strait. Shall I say, "Father, save me
 "from this Hour," deliver me, if it may be, from that most
 terrible Conflict I find approaching? "but for this Cause came
 "I to this Hour." Here (as afterwards in the Garden,) there
 was a sort of Struggle, not between a corrupt Will, and a spi-
 ritual Will, or the *Flesh* and *Spirit* spoken of *Gal.* v. 17. but
 between an innocent Dread of the sharpest Sufferings, and the
 most perfect possible Resignation to the Will of his Father.
 After this our Lord being in the *Garden*, he became more
 painfully sensible of Divine Wrath than ever before. *Matthew*
 says, *cb.* xxvi. 37. "He began to be sorrowful and very hea-
 "vy." *Mark*, *cb.* xiv. 23. "He began to be sore amazed." &c.
 The Writer to the *Hebrews* attributes to him "strong
 "crying

“ crying and Tears, with Fear ^f, ch. v. 7. *Luke* says, ch. xxiii. 45, 46. “ There appeared unto him an Angel from Heaven strengthening him : And being in an *Agony* he prayed most earnestly,” (this probably is referred to *Heb.* v. 7.) “ and his Sweat was as it were great Drops of Blood falling to the Ground.” As to this, I meet with different Accounts. Some take it for a proverbial Speech, expressing nothing more than a grievous extraordinary Sweat. Some talk of an *Hyperbole* in this Language of *Luke*. It imports, they think ὁρμῶς θαυμαστὸν οὐσίαν, a very marvellous kind of Sweat, but not, really, a *bloody one*. Because the Evangelist puts in, as it were, they suppose that the Matter of this Sweat, was not *Blood* so much as in part, and that these ἀφούσεις αἷματος were only “ Drops of Sweat uncommonly large, and viscous, like those of Blood.” But (1.) The Particle *ως*, or *ὡσεῖ*, as it were, is not always a Note of Similitude : It sometimes expresses the Truth, or certainty of a Thing ; as *Luke* xxiv. 11. 2 *Cor.* ii. 17. Again, Both Antients and Moderns tell us of bloody Sweats ; not only of what *Diodorus Siculus* terms, “ a Flux of Sweat, bloodlike.” φυσις αἷματον ὁρμῶς, but of large Quantities of Blood issuing thro’ the Pores of Human Bodies, in some Cases. Besides some of the *Antients*, modern Historians, Philosophers, Physicians, assert the Reality, as well as Possibility of such bloody Sweats. (3.) The Particle, *ὡσεῖ*, as it were, may signify nothing more than that the matter of this Sweat was not *Blood* merely, but Blood and Water mingled together. Now what could put the Holy One of God into such an Agony as this ? What could extort such strong crying and Tears, with an inward Dread from that “ Man who is the fellow of the Lord of Hosts,” but the Sword of God’s vindictive Justice awakned against him ? *Zech.* xiii. 8. It was this therefore that smote him : Otherwise nothing could have put such an one as he was into so violent an Agony ; or made him afterwards cry out so mournfully on the Cross, “ my God, my God, why hast thou forsaken me ?” While in the *Garden*, none but Friends were near him ; and tho’ while hanging on the Cross he was a Spectacle to Men, Angels,

^f Εὐλαβεία. This Word denotes a “ Fear of Reverence,” or, “ a Dread of some great Evil.” Some take the Meaning of the Apostle to be, he was heard for his Piety, or godly Fear ; as tho’ the Words had been εἰς ακροθεῖς διὰ τὴν εὐλαβείαν, whereas instead of that, the Text has in all Copies, απὸ τῆς εὐλαβείας, which can admit of no rendering but this, from Fear, *Apo* never signifies the procuring Cause of a thing. Vid. *Capell’s Observat.* in *N. T.* p. 150.

Devils, nothing was so grievous to him “ as being forsaken by his God.” The Evangelists record not one Complaint of any Part of his Sufferings, besides *this*. As to his corporal Sufferings, or what his Enemies inflicted upon him, these were scarcely outdone by the cruel Usage of some of the *Martyrs*, who however suffered joyfully. The cruellest Deaths that their most enraged Enemies could devise, fetched not a Groan, or complaining Word from *some* of them. Dr. *Lightfoot* therefore supposes, that our Lord’s Agony in the Garden was occasioned by the Devil’s appearing to him, and wrestling with him, in some frightful visible Form. But tho’ mention is made of “ an Heavenly Angel’s appearing to strengthen him,” there is not the least Hint of old Satan’s putting on some direful formidable Figure to terrify him : And had he, God permitting it, taken upon him to act such a Part, ’tis unworthy of our Lord to suppose him capable of being terrified thereby, or of being put into such Horror, Amazement, and Consternation, by a Prospect of the cruellest bodily Death, or by the utmost possible Rage, and Efforts of united Men and Devils. If not only “ a furious enraged Devil, as the Doctor speaks, but all the Devils in Hell, had been loosed from their Chains, and permitted without any Check or Restraint from Divine Providence, to exert their whole Force and Rage against him,” I can’t conceive how it could have worked *him* to such an extraordinary *Grief, Amazement, Heaviness, and Horror*⁶, as the Evangelists give an Account of. This, with his after Complaint on the Cross, on a Supposition of his being tormented by his Enemies only, and not suffering immediately from the Hands of God, as a Sin-avenging Judge, are to me, perfectly unaccountable.----’Tis indeed reported of *Alexander the Great* and *Scanderbegg*, that while eagerly engaged in Fighting, (the one against the *Persians*, the other against the *Turks*,) Blood has been seen to start out of their Lips ; and that the sweating Sicknes has made a blood-like Humour to issue out of the Bodies of several. *Aristotle*, too, speaks of one who, being much out of order did sometimes sweat a kind of bloody Excrement. The like is related by *Fernelius, Rondelletius*, and others. *Maldorat*, likewise speaks of a strong healthy Man at *Paris*, who on being condemned to suffer Death, was bedewed with a sort of bloody Sweat. B t

* Putting together the different Accounts of his *Agony* in the *Garden*, it appears to have consisted of these four Things together, which might well produce the “ strong Crying with Tears,” and “ the bloody Sweat” recorded by the Evangelists.

greatly different from these Cases was that of *Christ* in the Garden. The two first, if true, were nothing like bloody Sweats : All the others except the last, were owing to some particular ill State of Body : The last was the Effect of Surprise and Fear. So indeed was our Lord's bloody Sweat ; which, however, considering the Circumstances of Time and Place, his being under no antecedent bodily Disorder, and his most extraordinary natural Magnanimity, as the Son of God in our Nature, must have been produced, by somewhat much more formidable than the utmost Rage of Men and Devils.---But to return to *Isaiah*, " When, if, thou shalt make his Soul an Offering for Sin," &c. The original of this might be rendered, either " If his Soul shall make an Offering for Sin," or, " If he shall make his Soul, himself, an Offering for Sin," or, as our common Translation has it. *Asham*, the Word we render *Offering for Sin*, denotes three or four Things. (1.) Sin itself. (2.) Guilt and Punishment as the Effects of it. (3.) A Trespass Offering, *Lev.* vii. 1, 2, 7. and elsewhere, or (4.) Any expiatory Sacrifice, or Offering for Sin, as here. The Law prescribed divers kinds of *Expiatory Sacrifices*, as Burnt-Offerings, Sin-Offerings, Trespass-Offerings : All these were prefigurative of Christ. They were not of the Nature of *Eucharistical Oblations*, or *Petitionary Offerings* merely, but *Typical Offerings for Sin* : The Design of which was to make some kind of *Atonement* for the Offerers ; or to avert from them some legal threatened Penalties. As such they were substituted, by God's Appointment, in the room of the Persons by, or for, whom they were offered. So was Christ in the Place of the People afore-mentioned, ver. 6, 8. Now " Christ's making his Soul an Offering for Sin," was his freely presenting himself to be a Sacrifice of Expiation and Atonement, for the Sins of others ; and " God the Father's " making his Soul *Sin*," or an Offering for Sin, was nothing more nor less, than *imputing their Guilt to him*, or laying their Iniquities upon him ; or ordaining him to be offered in their stead.--- " He shall see his Seed, &c." He shall enjoy a very numerous Off-spring ; and the Purpose of God, in regard to the Salvation of Sinners, shall be accomplished by his Means.

Verse 11. *He shall see of the travail of his Soul*, &c. He shall possess or enjoy the Fruit of his Soul-Agonies, and other Sufferings, to compleat Satisfaction. By his Knowledge shall my righteous Servant justify many, &c. Waving the different Explications that tend rather to throw Darkness on a plain Text,

Text, his Knowledge is either the *Gospel*, as making Christ known, or what the Apostle calls the *Faith of Jesus Christ*, Rom. iii. 22. Gal. ii. 16. By means of the *Gospel* as begetting Faith, or by Faith in himself; (the fiducial Knowledge of which he himself is the Object) shall Christ, my righteous Servant justify the ^h many, for, because, he shall bear their Iniquities. What God the Father laid upon him, that did he willingly bear. An innocent faultless Person can't be justly punished but with his own Consent, and in Consequence of his voluntarily taking on himself the Guilt of others. To say that "all proper Punishment must be involuntary," as *Emlin* and other *Schinian* Writers say, is to contradict Fact, and to oppose plain Scripture Truth by bold daring Nonsense. Have not some generous Patriots of Antiquity consented to be put to Death, or to devote themselves to Destruction, for appeasing the Anger of their Gods, and preserving their dear Countries? Did not *Julius Cæsar's* Soldiers, on a certain Occasion, not only acknowledge their Male-conduct, but requestⁱ that they might be punished for it? *Quintilian* too, gives us two Instances of a like kind: A certain Man for procuring Liberty to his Friend, submitted to hard Labour in his Friend's stead, and a Son did the like for his dear Father.-----The great *Chamier*, likewise, from some Historians, tells us of *Paulinus of Nola's* voluntarily becoming a Slave to the Vandal King, for redeeming the Son of a certain Widow: And *Gregory the Great*, (or whoever was the Author of the *Dialogues*, commonly ascribed to him) speaks of *Sanctulus*, a Presbyter, who, when a certain Deacon was to be put to Death by the *Lombards*, did freely substitute himself in his Place, consenting to suffer Death for him. None indeed can lawfully give away their own Lives, to procure Deliverance for others, without a particular divine Warrant. The *Anthropos* of the Antients were blameable in this, that they took upon them to give away what was none of their own. However, these Instances prove, that *real proper Punishment may be consented to*,

^h *Larabbim, the many, the same with us all,* v. 6. *God's People.* v. 8. *his Seed,* ver. 10. *the many,* *Matt.* xx. 28, ch. 26, 28. *Rom* v. 19. latter part. ⁱ *Tim.* 2. 6. all which, (with many more Texts) demonstrate our Lord's being a Redeemer not by *Power only*, or by *Power and Price merely*, but by *Suretisip* or *Substitution*, also, the Redeemer putting himself in the Place of the Redeemed.

ⁱ *Adverso senem apud Dyrrachium prælio, prenam in se ultro deposcerunt: ut conso'andos eos magis Imperator, quam puniendos laquerit.* *Sueton. Vita, J. Cæsar, ch. 68.*

or voluntarily undergone by the Patients. *Punishment*, indeed, (as *Grotius* defines it) is, “ Malum passionis quod infligitur ob malum actionis.” Some evil of suffering inflicted for evil doing. And all proper *Punishment* implies an *Imputation of Guilt* to the Party, on whom it is inflicted; so that none can be *legally punished*, without some Fault being *legally charged on him*, or the Guilt of some Crimes being *legally imputed to him*; yet what renders it impossible for a Person, innocent in himself, to take on himself the Guilt of others, and consent to be charged with the crimes of *such*, as tho’ they had been committed by himself? And if this innocent Person, is absolute Master of himself, (as Christ was, *John x. 18.*) why may he not freely part with his own Life, and substitute himself in the Place of guilty Offenders, consenting to suffer *legal deserved Punishment in their stead*? Accordingly the Sufferings of Christ really were both *voluntary* and *penal*. If we must take these Passages of *Isaiah*, either in the plain obvious Sense of them, or in such a Sense as an endeavouring to interpret Scripture by Scripture directs to, we must believe (whatever some suggest as to “ God’s imputing no Sin but what is *personal*”) that the most Holy Jesus consented to stand in the Sinner’s Place, and undergo in himself the Sinner’s Punishment. ’Tis not said, “ He shall bear Sufferings, or trying, exemplary Afflictions; but “ he shall bear *their Iniquities*:” Not merely *Iniquity*, or a Degree of penal sufferings, but *their Iniquities*, the full Punishment due to all their Sins: I say, the full Punishment of them all: The Sufferings of our *Emmanuel*, as endured by him, being at once commensurate with the most rigorous Demands of Justice, the Threatnings of the Law in their fullest Sense, and the strictly endless Punishment of Christless Sinners. Nothing less than this seems to be suggested by the plain strong Testimonies of the *Prophet*, which I have now consider’d, particularly that of ver. 6. and this of ver. 11. To which the next Verse adds, “ He bare the Sin of “ many,” (the Sin of many answers to the *Iniquity of us all*, ver. 6. and *their Iniquities*, ver. 11.) “ And he was number’d with the Transgressors,” &c. not only treated as a Transgressor, and a most vile one too, by ignorant enraged Men, but punished as such an one by divine Justice itself. Remarkably different were his *Enemies* imputing of Sins to him, and *God’s*. The former ignorantly, or maliciously, imputed to him, the Commission of very foul Crimes, or charged him with numerous Sins, which they could never prove: God the Father, as infinitely merciful, and therefore ready to forgive on honourable Terms, but equally *holy* and *just* to himself, imputed to Christ the Guilt of others; “ laid on him all their “ Iniquities,” and he did willingly bear, or undergo, the Punishment

Punishment of them, agreeable to these plain Texts of *Isaiah* ; from which

I might now pass on to some other Old Testament Texts, as *Psal.* xxiii. 1, &c. *Psal.* xl. 6, 7. *Psal.* lxix. 4, 9. *Dan.* ix. 24. *Zech.* xii. 10. *ch.* xiii. 7. But as each of those Texts will coincide, or fall in, with numerous Passages of the New Testament to be cited, I chuse to enter on these immediately, ranging them under distinct Heads, corresponding to the several Particulars of the prophetick Passage already explained.

1. The Sufferings and Death of Christ were, *not for himself*, but *for others*. He died *for the ungodly*. *Rom.* v. 6. *for Sinners*, v. 8. *for all*. *2 Cor.* v. 14, 15. *for every one*. *Heb.* ii. 9. *for the Church*. *Ephes.* v. 25 *for his Sheep*, *John*, x. 11, 15, 17. The Particles prefixed to these, and such-like Characters ^k, commonly denote *Substitution*. So they do here : They represent Christ as a Vice-Sufferer, whatever *Socinus*, *Crellius*, *Emlin*, and others, allege to the contrary.

2. He suffered, and died, *for their Sins*. *Rom.* iv. 5. "He was delivered *for our Offences*," *dia ta παρεπιθυμητα ημων*, *I Cor.* xv. 3. "He died *for our Sins*," *vτερ των απεριθυμητων ημων*, according to the Scriptures, the Types, Prophecies, and Promises of the Old Testament, *Gal.* i. 4. *1 Pet.* iii. 18. "He once suffered for Sins, the Just for," or instead of, "the Unjust." This teaches us how we are to understand his dying *for Sinners*." It is his dying *for their Sins*. To die for Sinners as such, and to die for their Sins are equivalent : Both ways of speaking describe him as the *Sinner's Substitute*.

3. He died *as a Ransom*, to procure Deliverance for Sinners, as wretched perishing Captives. *Matt.* xx. 28. "The Son of

^k They are *ωπι*, *ωπε*, *δις*, *ωλ*. The first we have in *Matt.* xxvi. *Mark* xix. The second in *Luke* xxii. 19, 20. *John* xvii. 19. *Rom.* v. 6, 8. *1 Cor.* xi. 24. The third, in *1 Cor.* viii. 11. The last, in *Matt.* xx. 28. *Mark* x. 45. Some, who are in the main *Orthodox*, distinguish as to Christ's active Obedience, *pro* and *proptor*. He obeyed the Law, say they, *pro se*, not *pro nobis*, sed *propter nos*, not in our stead, but for our good ; but all of them maintain, that he suffered not for our Benefit only, but in our stead, as the *Ram* (*Gen.* xxii. 13.) was sacrificed instead of *Isaac*, and the legal Sacrifices instead of the Offerers.

“ Man came,—to give his Life a Ransom for many,” ἀνὴρ αὐτοῦ
πολλῶν. So 1 Tim. ii. 6. αὐτὸν πατέρα τοῦ χριστοῦ.

4. He became a proper Sin expiating, or propitiating Sacrifice. See to this Purpose, Ephes. v. 2. Rom. iii. 26. ch. v. 11. with a good Part of the Epistle to the Hebrews, particularly ch. i. 3. “ ch. ii. 17. ch. vii. 26, 27. ch. viii. 1, 2, 3. ch. ix. 26. in which Texts he is said to “ purge our Sins by himself;” to “ reconcile the Sins of the People,” or as we render it, “ to make Reconciliation for them;” to “ do what was prefigured by the legal High-Priest’s offering a Sacrifice both for his own Sins and the Peoples, when he once offer’d up himself;” to “ discharge the Office of our High-Priest;” and “ to put away Sin by the Sacrifice of himself.” All these Texts are remarkably to our Purpose. The Expressions of purging our Sins, and reconciling Iniquities, with that of redeeming Transgressions, (Heb. ix. 15.) may seem a little odd; but they are proper sacrificial Language. To “ purge our Sins by himself, or the one offering of himself,” is “ to cleanse us from our Sins by his own Blood:” (John i. 7. To “ reconcile Sins, or make Reconciliation for them,” is “ to reconcile an offended Lawgiver, to them who have sinned:” To redeem “ Transgressions” is to redeem Transgressors; the Abstract being put for the Concrete. To go about to evade all this, by pretending that the Priesthood and Sacrifice of Christ, were figurative and metaphorical only, as the Socinian Writers, &c. do, is most absurd. ’Tis easily disproved (1.) From the Passages of Isaiah, [“] explain’d before. (2.) From his being described, as a Priest and Sacrifice often, and in very express significant Language. (3.) From his being prefigured by the legal Priests and Sacrifices, Heb. v. 1, &c. ch. vii. 27. ch. viii. 1, &c. ch. x. 1, &c. Now is it reasonably presumed, that an improper figurative Priesthood and Sacrifice, were foreshadowed by real proper ones? (4.) From the Services of good Christians being described as “ spiritual, and acceptable to God thro’ Christ;” in Distinction from the carnal Ordinances of the Law, and the one Offering of Christ himself, as acceptable to God for its own Sake,

ⁱ Christ is not only called ἀλύτος, but αὐτοῦ, a vicarious Price. He was our Αἴτιος. As Clemens Romanus says, ch. 45. “ he gave his Blood for u, his Flesh for (ὑπερ) our Flesh, and his Soul for (ὑπερ,) our Souls.” αὐτοῦ and ὑπερ, are equivalent.

^m Here, δι εαυτός by himself, is explained, ch. viii. 27. and ch. x. 14. to signify by the one offering of himself

ⁿ And to these, the Scriptures afore-cited to prove his being a Vice Sufferer, a Sufferer, for Sins, and a Ransom.

1 Pet. ii. 5. Heb. xiii. 12, 15. (5.) Some further Proofs of what we now assert, will present themselves in the Sequel of our Discourse.

5. Christ, in his Sufferings and Death, *bare the Sins of many*, *1 Pet. ii. 24.* “His ownself bare our Sins in his own Body on ‘the Tree.’” *His ownself*, οὐαὶς. This seems to be a Translation of the Pronoun, *hu*, rendered *He*, *Isa. liii. 4.* and emphatically repeated several times in that Chapter. By *our Sins* are meant the *Guilt* and *Punishment* of them. These *be bare*, or carried, as the Parallel Hebrew Word is rendered, *Isa. liii. 4—in his own Body*, or Human Nature, a Part being put for the Whole, as in *John i. 19. Heb. x. 5, 10.* When, and where? *On the Tree*, or while hanging on the Cross. This *some ignorantly, or inconsiderately*, term the *Altar* of the Cross; not considering, that the legal Altars sanctified the Gifts or Sacrifices, laid, or offered upon them. (*Matt. xxiii. 19.*) Whereas the Wooden Cross was far from sanctifying, or adding the least Degree of Efficacy to, the Sacrifice of Christ. The Truth is, as he was our great High-Priest, and acted as such, in the suffering of Death, (whatever *Socinian* *Writers*, *Emlin, Pierce,*^p suggest to the contrary) and as his *entire Human Nature* was the *Sacrifice* that he offered; so the *Altar* that sanctified this Offering of his, could be no other than his own Deity. Without *this*, there had been some Truth in that horrid Passage of *Socinus*, “Whatever Christ suffered, of itself it can have no greater Virtue in it, than if any meer Man had suffered the same.” But *our Lord* being God and Man in one Person (not in *two Persons* but *one*) the Actions and Sufferings, even of his Human Nature, were really the Actions and Sufferings of an infinite Person; on which Account they were infinitely valuable.—*Heb. ix. 28.* “Christ was once offered to bear the Sins of many; and to them who look for him, will he appear the second time without Sin;” where two Things to our Purpose are considerable. (1.) *He was offered*, by himself as a

^o Not only *Papists*, but *Protestants* also, alledging in Support of it, *Heb. xiii. 10.* whereas the Meaning of *we have an Altar*, is, *we have a Sacrifice on an Altar*, (or that which was prefigured by the legal Sacrifices and Altars both) *in Christ*, as offering a Sacrifice sanctified, or made acceptable and effectual, by his own Godhead.

^p See *M. Pierce’s Note on Heb. viii. 4.* Here, as on some other Points he fails in with the *Socinians*, as the great *Grotius* did in his latter time, being misled, as I suppose, by the sophistical Reasonings of *Crellius*, as Mr *T.* properly was, partly at least, by the weaker Arguings of some others.

Priest, to bear the Sins of many. (2.) He will appear the second Time without Sin; which, as a distinctive Character of his second Appearance, intimates, that at his first coming, he, in some Sense or other, appeared with Sin. At his former coming he was “a Sacrifice for Sin,” and had all the Iniquities of many “put upon him;” but in respect to that, he will, at his future coming, “appear without Sin;” i. e. without having Guilt imputed to him, or the Punishment of the Sins of others laid upon him.

6. Christ was “the Lamb of God that taketh away Sin, and our Passover that was sacrificed for us.” *John i. 29. 1 Cor. v. 7.*—The Lamb of God, Whether this Character given to Christ alludes to the Paschal Lamb, as a Figure of him; (which seems not improbable from *1 Cor. v. 7.*) or to the Morning and Evening Burnt-offerings that were Lambs, ⁴ as Lightfoot, and some others, choose to suppose, I enquire not. In Distinction from both, with all the other legal Sacrifices, Christ is the Lamb of God, and the only Sacrifice that did, or could, take away Sin. *Psal. xl. 9, 8. Heb. x. 4, 5, 6, &c.* The Word, ο αἴρω, which taketh away, answers to *Nasa*, of which before, on *Isa. liii. 4.* it signifies to “take up,” to “bear or carry,” and “to take away.” This Lamb of God took up our Sins, and bare them, “that he might put away Sin by the Sacrifice of himself.”

7. Christ was for others, “made Sin, and a Curse.” Of both these distinctly.

1. *He was made Sin,* *2 Cor. v. 21.* former Part; Where two Particulars present themselves: The spotless Innocency of Christ in himself, and his being substituted in the Place of Sinners notwithstanding. Tho’ he knew no Sin practically (neither did nor could commit the least Sin) yet “he was made Sin” for others; i. e. without becoming sinful inherently, or practically, the Sins of others were charged on him; he voluntarily taking the Guilt of them on himself; or, the Punishment of the Sins of others was justly inflicted on him; or, he was ordained to be

⁴ Whatever Whiston, Socinian Writers, &c. alledge in Opposition to manifold Types, or Prefigurations of what relates to Christ, in the Old Testament, or for confining them to the great Day of annual Atonement; the Paschal Lamb was a Type of Christ: So were the legal Priests, Sacrifices, Altars, &c. as might be argued from the Epistles to the Hebrews. *Col. iii. 17* and other Texts.

a Sacrifice for Sin, a proper Sin-expiating Sacrifice, as the Word *Sin* sometimes signifies.^r

2. *He was made a Curse*, Gal. iii. 13. “Christ hath redeemed us from the Curse, by being made a Curse for us.” &c.—(1.) To redeem, in this Text, is to purchase Deliverance for Creatures wretchedly enslaved. All God’s People “are bought with a Price,” 1 Cor. vi. 20. ch. vii. 23. This Price was “the Blood of the Lamb of God.” 1 Pet. i. 19. “the Blood of God,” Acts xx. 28. the Blood not of God, as God, but of him who is God; the Sufferings of Christ’s human Nature being the Sufferings of an infinite Person, as was hinted before, and is provable from the last Text with 1 John iii. 16. To whom was this Price, this Ransom, paid? Not to *Sin*, or *Satan*, as some, (Locke, &c.) say it must be, according to our Notion of an *Equivalent*; but to the sovereign Lawgiver, for buying us out of the Hands of *Vindictive Justice*; which being redeemed from, we are thereby delivered from *Sin*, *Satan*, and the World. (2.) The *Curse* hinted at, was the “Curse of God,” or the Curse of the Law, the Voice of which is the Voice of the sovereign Lawgiver. Of this the Apostle had spoken before, ver. 10. He distinguishes two Parties among professing Christians: Those which are of *Faith*, and such as are of the *Works of the Law*, or of the *Law’s Party*, in Opposition to *Faith*. The former are *sincere Believers*, who seek to be justified by Christ, or by Faith on him. The latter are ignorant conceited *Legalists*, who with the Pharisee, (Luke xviii. 11.) hope for Acceptance, because they are (in their own Account) less guilty than many others, or for somewhat done by themselves. These, how conceited and self-confident soever, are under the Curse. Mr T. when he wrote his late Books, was not apprized of the usual Scripture-Meaning of this awful Word, *Curse*. ’Tis oft put to signify “the legal punishment of *Sin*.” What the Law of God threatens against Transgressors, or the Threatning itself is frequently called by this Name. What signifies then his trifling Observation, that “God inflicted no Curse on our first Parents?” Gen. iii. 16, 17, 18. i. e. he does not say in so many Words, “Cursed art thou, O Man,” or “O Woman.” But as “God’s cursing the Ground for ‘Man’s Sake’ was really a Curse pronounced against *him*, and

, So the *Water of Separation* spoken of Numb. xix. is called *Sin*, “(it is a Purification for *Sin*,” being in the Hebrew or *it is Sin*) and the Money expended for Trespass and *Sin Offerings*, which we render the *Trespass Money and Sin Money*, 2 Kings xii. 16. is call’d, “*th: Money of Trespass, and the Money of Sins.*”

as what the Lord said to the Woman, ver. 16. was really of the Nature of a *Curse*, or a Penalty legally inflicted on her; so God is said to *curse*, when he either threatens, or actually punishes his Creatures for Sin. See Deut. xxvii. 15, &c. ch. xxviii. 16, &c. Jer. xvii. 5. Zech. v. 3. with many other Texts. (3.) For redeeming Sinners from the Curse of God, as a righteous Lawgiver, or, which is the same, “the Curse of his Law,” Christ became, *was made* a Curse for them. Now this answers to the Text last explained. *To be Sin, or to be made Sin for us, and to be a Curse, or to be made a Curse,* these two are indeed the same. Christ “*was made a Curse for us*” accursed Sinners; i. e. for purchasing Redemption from the *Curse*, which our Sins had rendered us legally obnoxious to, or for procuring for us Deliverance from the Wrath of the great Lawgiver, he endured the Weight of it in himself, and *that* in our stead. f What we deserved, and the Justice of God threatened, that he consented to undergo for us. The temporary Punishments that he submitted to, as endured by such an one as he was, were nothing less than a full Equivalent with what we, *his People*, must have suffered for ever, if he had not interposed between us and the cursing, damning Law, or the Wrath, Indignation, hot Displeasure, of the Holy God infinitely displeased with Sin. If our Interpretations of the foregoing Texts can’t be disproved, as I am persuaded they cannot, this of the Text before us must hold good.----(4) In Proof of his Assertion, the Apostle adds a Quotation from Deut. xxi. 23. “Cursed is every one who “hangeth on a Tree,” or, “He who is hanged is the Curse “of God.” As to which two or three things seem very plain to me. (1.) The Curse spoken of was appropriated to such real, or supposed, Malefactors as were *hanged*. ’Tis not said, “He “who is stoned to Death,” which kind of Punishment did usually piece *Hanging* among the Jews, or “He who is any “otherwise put to Death,” but, “He who is hanged is “accursed of God.” (2.) The said Curse confined itself to the Land of Promise, the Lord’s Land: For it follows, “that “thy Land be not defiled, which the Lord thy God giveth “thee.” (3.) It was appropriated to him who was *there hanged*, during the Space, or Period, that intervened between that Publication of the Law by Moses, and the Death of Christ inclusively; so that (4.) This Curse was *ceremonial* and *typical*, or by God’s Appointment, prophetical and prefigurative, of Christ’s suffering the moral Curse for Sinners. Was every one hanged

f Here recollect the three kinds of Redemption afore hinted at, *by Power* (of which we read, Gen. xlvi. 16. Isa. xlix. 25, and elsewhere) *by Price*, *by Self substitution*. The two latter are expressed in this Text, and many others.

on a Tree a greater Criminal than all other condemned executed Malefactors? No. Was hanging on a Tree in the Land and during the Period mentioned, more detestable in itself, than the same kind of Punishment inflicted in other Times, and elsewhere? Why then should he that was *hanged* be pronounced the Curse of God, in Distinction from all others? To me it seems unaccountable, but on this Supposition, that it had a prophetical Reference to the Crucifixion of Christ, who consenting to be responsible for the Sins of others, and to purchase Redemption from the Law's Curse by suffering it in himself, was given up, by divine vindictive Justice, to the suffering a most painful ignominous Execution. His being put to this kind of Death, was not the whole of what his "being made a Curse" implied in it. The Apostle says no such thing as *that*; but having asserted what we find in the former Part of this ver. 13. he immediately adds what follows, to signify that one particular kind of *Punishment* had been, by the Law of *Moses*, declared to be accursed, and our Lord had willingly suffered *that*, in Token of his enduring the Curse aforementioned, ver. 10.----I might now propose and reply to the following Queries:

Q. I. Where the Sufferings of Christ *properly penal*?

R. Undoubtedly they were; being not only permitted by divine Wisdom, but inflicted by divine Justice; not only appointed for the Benefit of others, as the *final Cause* of them, but laid on *him*, for the Punishment of their Sins, as the *proper procuring Cause* of them. This *Socinus*, and his Followers stiffly deny; so do Mr *Emlin*, and Mr *T.* likewise, ^t in Opposition to whom it has been, I think, plainly prov'd, from a large Number of Texts; to which I might add others, particularly, *Zech.* xii. 10. A suffering Saviour was pierced by the Sinners whom he died for. To him it is applied, *John* xix. 37. In a literal Sense he was pierced by one of the Soldiers, ver. 34. but spiritually by the Sins of them whom he undertook for. Our Antagonists pretend indeed that we dishonour *Christ* by ascribing to him *imputed Guilt*, and *penal Sufferings*. But indeed they are the Men who at once derogate from "the Dignity of his "Person," and "the Riches of his Grace;" from the former in that supposing him no more than a *dignified Creature*, they

^t But not the great Mr *Locke*, who expressly calls "the Sufferings of Christ the Punishment of our Sins" (in this Paraphrase on 2 Cor. v. 21. as elsewhere he seems to consider the Death of Mankind as the proper penal Consequent of *Adam's Fall*. Herein he was consilient with himself, though he follows Dr *Whitby* in his Exposition of Rom. v. 12, 19. which I have elsewhere disproved.

can't consistently regard him, with us, as absolutely impeccable in himself ; from the latter, in that having but low Apprehensions of the Evil of *Sin*, and being blindly insensible of the vindictive justice of an infinitely Holy God, they apprehend no Need of the penal Sufferings of our Surety ; and gainsay that which is indeed the strongest, and most affecting, Instance of divine infinite Mercy possible, namely, " Christ's being made *Sin* and a *Curse*, for guilty, condemned, perishing Creatures," as all Sinners are, whether they are sensible of it, and can feelingly acknowledge it, or no.

Q. 2. Was Christ in any Sense guilty, or a Sinner ?

R. Though most holy, and absolutely impeccable in himself, he became *legally guilty* ; i. e. he took the Guilt of many others on *himself*, and consented to undergo what was a full Equivalent to the Demands of Justice from *them*. " Christ, said *Luther*, " was the greatest Sinner in the World." That way of speaking is indeed unsafe ; 'tis not eligible, because very liable to be mistaken : But the Meaning of it is a Truth. This Word *Sinner* may denote either a *real Transgressor of Law*, (in which Sense, to ascribe it to the *Holy One of God*, is horrid Blasphemy,) or one who is *chargeable with the Sins of many others*. So the Term, *Debtor*, is applicable not only to one who has contracted Debts of his own, but to a *Surety*, taking on himself the Debts of others. Christ really became answerable for many more Sins, than any other was ever punishable for ; and on that Account was declared to be the greatest Sinner, by *Luther*, who was a strong, warm-tempered, and sometimes inaccurate, and unguarded Aflerter of Evangelical Truth ; but not the first Deviser of this way of speaking, which some, in the main *Orthodox*, are so far from approving, that they scruple to say, " Christ " bore the personal Guilt of others." But certainly if *personal Guilt* is the Obligation of Persons to suffer for Sin what the Law threatens, and if Christ freely involved himself in a Liableness to legal Punishment, and actually suffered for others, or in their stead, what was due to them ; 'tis proper enough to speak thus, " He bore the personal Guilt of many others." We are indeed to distinguish the *Guilt of Sin itself*, and the *Guilt of Sinners*. The former is indelible : Notwithstanding the Death of Christ, the Sins of God's People are *guilty*, in the Nature of them worthy of endless Punishment ; but *personal Guilt* is quite different. This may be transferred : So it was from Sinners to Christ, according to the many Texts already considered.

Q. 3. Did Christ suffer the *Wrath of God*, and the *Torments of Hell* ?

R. (1.) As *Wrath* is an Hatred of Persons, and the same with *Reprobation*, *Rom. ix. 22.* Christ was not, could not be, the Object of divine Wrath. When the Lord laid on him the Iniquities of others, he was the Son of God's Love notwithstanding. But as *Wrath* is God's hot Displeasure against Sin, and Sinners as such, or his *vindictive Justice*, in that Sense he did really undergo the Extremity of it. He had to do with God as a Sin-avenging God; as the foregoing Texts fairly interpreted (some of them at least) render demonstrably evident.

— (2.) Several of the Torments that guilty, damned, Sinners endure, the Holy one of God was absolutely incapable of; as, the “Worm of an accusing Conscience,” The “Agonies of Despair,” An “Hatred of God,” &c. But we distinguish the *Essentials* and *Circumstantialis* of the Law’s Curse: The former, so far as a most innocent holy Person, freely standing in the Sinner’s Place, was capable of it, he readily underwent. But as there was no Need of his continuing in the Hands of *Vindictive Justice* always, or very long, because the temporary short Sufferings of so glorious a Person as our *Emmanuel*, were sufficient fully to answer the Law’s Threatnings; so the particular *Accidents* or *Circumstances*, that unavoidably accompany the continued Sufferings of Creatures in themselves guilty and ungodly, these he could no more be punished with, than be polluted by Sin itself: Notwithstanding which we might truly say with *Calvin*, “He suffered in his soul the dreadful Torments of a damned, or condemned and undone Man;” and “He endured that Death which by an angry God is inflicted on the Wicked;” with *Usher*, *Bilson*, and other famous Divines of the old Church of *England*, that he “suffered such Pains as the Damned in Hell feel;” with *Oecumenius*, “Christ was a great Sinner, in that he took upon him the Sins of the whole World, and made them his own.” With *Augustin*, “He made our Sins his own Sins,” &c. With *Cyprian*, “He was condemned, that he might deliver the Condemned.” And, “Christ carried us all when he bore our Sins.” All which Expressions are equivalent to those of *Luther*, so fiercely condemned by some, both *Papists* and *Protestants*.

Q. 4. Did Christ suffer the second Death?

R. This Question, after the foregoing, is needless. Certainly he became not *spiritually dead*, or *dead in Sin*, so much as for a Time; neither could he in any Sense *die eternally*. But it being more for a Person of infinite Dignity to suffer a few Hours, than for all Creatures to suffer Millions of Ages; what Christ *could*, and *did* undergo, was more than equal to the longest

longest possible, and the acutest possible, Tortures of all the Damned. He tasted the Bitterness of the second Death, though *not for ever*, yet sufficiently for satisfying the strictest Demands of Justice, from such an one as he was, willingly standing in the Place of Sinners.

Q. 5. Did Christ suffer God's Wrath in the proper Place of Hell; and what are we to think of the common Article, "he descended into Hell?"

R. 1. The Scripture nowhere points out a proper local Hell. It directs us to consider the Hell of the Damned as a State, rather than a particular Place.

2. If there was a particular Place of Hell, there was no need for Christ's descending into it. Place is not of the Essence of Punishment. Wherever the Guilty are, divine Justice can find them out, and inflict proper hellish Tortures upon them. Christ might, and did, undergo such Pains in the Garden, and on the Cross.

3. The common Article of "Christ's Descent into Hell," is either absurdly expressed, or false, or impertinent, or needless, though ancient, and by some warmly contended for. (1.) 'Tis indeed Antient, as antient as the fourth Century, when it was first inserted in the Creed of the Church of Aquileia, but not distinctly from, "his being buried." (2.) When it became inserted distinctly from that, I know not. (3.) As uncertain am I about the true Intendment of it when first inserted distinctly. (4.) The Learned are at present divided in their Sentiments about the Meaning of it. I have met with five or six, but take Notice only of three or four. Some understand it of Christ's going to Paradise, which they think is included in Hades. Some understand it of his submitting to undergo hellish Tortures. Some think that his descending into the Grave is meant: Now taking it in the first Sense, 'tis only chargeable with Impropriety of Expression. In the second Sense, 'tis unscriptural, as it would be easy to shew: In the third, 'tis an impertinent Tautology, unless the Word we render buried, might be understood of the Funeral Rites that prepared dead Bodies for their Interment.^a Whatever this Article means, 'tis no

^a θανάτων and ἑαρέσαι, denote not only Sepulture, but preparing a dead Body for it. This Dr J. Edwards learnedly proves in his "Discourse on this Article." So the Evangelists put εἰαρέσαι and εἰαρισμένος, to signify funeral Preparation, particularly embalming. This is expressed by θανάτων, in the Septuagint Translation of Gen. i. 20. in a Passage of Athanasius quoted by Dr Edwards, and by εἰαρισμέναι

no Part of the *Rule of Faith* that the *Scripture* presents us with. 'Tis therefore not worth any one's while to contend about it. Considering the Obscurity and Unprofitableness of it, it seems much more eligible, either to throw it out of all *Creeds* and established Articles; or to put it into some plainer and scriptural Form; for Instance, such an one as this, "He was crucified, dead, prepared for Burial, and descended into the Grave,"

Q. 6. What does the *Satisfaction of Christ* import? Is the Phrase *Infinite Satisfaction* allowable? And how did the Sufferings of Christ differ from all others?

R. I intend nothing more than a very short Answer to these Queries; which, after what has been offered, is sufficient.

1. The *Satisfaction of Christ* imports nothing less than Sufferings fully satisfactory to the Law's threatening, the Demands of Justice, and the Demerit of Sin; w which, as an Offence against God, is infinitely guiltier than any Transgressions of the Laws of Men, or Injuries done to Creatures, as such. What the *Law threatened* against Transgressors; what *Justice demanded* from such; and what the Sins of many deserved, that Christ suffered. This is not only hinted before, but proved too, I think, from several of the Texts insisted on. Nothing less than this, is the true Doctrine of Christ's Satisfaction, against which have wrote *Socinus*, several of his Followers, particularly the acute *Crellius*, Mr *Emlin*, &c. and in Defence of it, *Turretin*, Dr *Owen*, Mr *J. Norton* of *New-England*, Dr *Watts*, and several others.

2. Every Assertor of the supreme Deity of the Son of God, which the Doctrine just now hinted, evidently implies, must acknowledge the Phrase, *Infinite Satisfaction*, strictly proper, for the Reason afore-mentioned.

3. The Sufferings of *Christ* greatly differed from those of all others, as they were the Sufferings of an infinite Person, undertaking to be a *Ransom*, *Substitute*, and *Satisfier for Sins*. He died indeed as a Martyr, *John xviii. 37.* as an Example,

with its Substantive, *Matth. xxvi. 12.* "She did it, $\pi\gamma\omega\zeta$ το $\varepsilon\lambda\alpha\phi\mu\sigma\omega$ " μ^η, to prepare me for Burial." *Mark xiv. 8.* "She is come — to anoint my Body, $\pi\gamma\omega\zeta$ το $\varepsilon\lambda\alpha\phi\mu\sigma\omega$, to prepare it thereby for Burial." *John xii. 7.* "Against the Time of my Embalming," so we might read it. *Ch. xix. 40.* "As the Manner of the Jesus is, $\varepsilon\lambda\alpha\phi\mu\zeta$, to prepare for Burial."

w Some of the *Orthodox* tell us, that the *Satisfaction of Christ* was asserted by Dr *S. Clark*, &c. But no Denier of the supreme Deity of the Son of God can consistently assert it, in the true Sense of it here intended for, or ever did that I know of.

I Pet. ii. 21. and as a Malefactor in the Account of his Enemies ; in regard to which he might say, as he did to the Sons of Zebedee, *Matth. xx. 23.* “ Ye shall drink indeed of my “ Cup,” &c. from which ’tis perverse for any to infer, that their Sufferings were, in every Respect, to resemble his; or that his Agony in the Garden, and what he complained of on the Cross, were nothing more dreadful than what the Rage of Men and Devils might inflict. *John Huss* is reported to have cried out, “ My God, my God, why hast thou forsaken me.” But whatever he meant by *that*, were not his Sufferings, and those of the most tormented, deserted Martyrs, greatly inferior to, and different from, the Agonies of Soul that *Christ* felt, when he gave himself to Death, as a *Ransom*, as a *Purchaser of Redemption* from the Curse, as a *Substitute*, and as a *Satisfier of infinite Justice* for the Sins of many.

Prop. III. The Righteousness of Christ, as a Surety, is imputed, for Justification, to all true Believers. The Subject of this Proposition is, What? “ The Righteousness of Christ as a Surety, or Substitute :” Not his essential Righteousness as God; * not the habitual Rectitude of his *human Nature* as such; not the whole of his mediatory Obedience, or his entire Fulfilment of the peculiar Law of the Mediator (of whom it was required particularly that he should take upon him the *human Nature*) but his “ Fulfillment of the Demands of Law and Justice from guilty Transgessors as such, his Obedience to the Death, active and passive, as the Sinners Substitute.” This our Divines call *his suretiship Righteousness*; which (as distinguished from his *Suretiship* itself, and as including the whole of his Obedience and Suffering, as freely substituting himself in the Place of Sinners,) is imputed, or reckoned, to whom? All true penitent Believers: For what? Not for Sanctification, or making them inherently just; not for making them equally just with Jesus Christ the Righteous; but for Justification in the Sight of God, as a righteous satisfied Lawgiver. But the Meaning of this Proposition, and indeed the Truth of it too, are evident enough from what precedes. Every Proof of the next fore-go-

* This Opinion that “ the Essential Righteousness of God is our justifying Righteousness”, is imputed to *Osiander*, in Opposition to whom *Stancarus* approached too near to the *Arian* Doctrine of Justification by Evangelical Works, which formerly was peculiar to *Papists* and *Socinians*, but has since been maintained by the *Remonstrants*, *Bull.*, most of the English *Clergy* (in direct Contradiction to their own Articles and Homilies, as is acknowledged not only by such Writers as Dr *John Edward.*, but by *Whiston*) and not a few Protestant Dis-senters.

ing Proposition, carries with it a Confirmation of this also. But as the Scripture abounds with distinct Proofs, I chuse to produce them; and being less sollicitous about either the Embellishments of Stile, or Accuracy of Method, than a plain stating, and vindicating of important Evangelical Truth, I begin with a Text that has been in part explained already, and that indeed gives us a Summary of what the Scripture teaches us, as to the Imputation of the Sins of many to Christ, and of his Righteousness to them. 2 Cor. v. 21. "He hath made him to be Sin for us, that we might be made the Righteousness of God in him." In this Text the Apostle opposes, (1.) *Sin* and *Righteousness*. (2.) *Christ's being made Sin*, and *Believers being made Righteousness*, even the Righteousness of God. (3.) His being made Sin, *for them*, and their being made Righteousness *in him*. The latter Clause expresses the End of what is declared in the former. "Christ was made Sin for us" *Believers*, "that we might be made the Righteousness of God in him:" Where *Righteousness* is put for *righteous Persons*; the Abstract being put for the Concrete, which is not unusual. To be, then, the Righteousness of God, is to be his righteous Ones; and to be made so, is not to be sanctified, or inwardly renewed, but to be accepted with him as righteous; to be accounted, or pronounced guiltless; to have Righteousness without Works imputed to us. The Scripture directs us to distinguish a two-fold making righteous, *Sanctification*, which puts a Principle of Righteousness into a Man, and *Justification* which imputes Righteousness to him. These two, though inseparable, are distinct. The latter stands opposed to accusing and condemning, Prov. xvii. 15. Isa. l. 8, 9. Rom. v. 16, 18. ch. viii. 33, 34. 'Tis a *Law Term*, derived from Courts of Judicature, in which when a Person, instead of being condemned, is acquitted from *Guilt*, or declared guiltless in the Eye of the Law, he is said to be justified, to have Righteousness imputed to him. As Christ's being made Sin did not render him inherently sinful; so our being made the Righteousness of God, is not his putting a Principle of Obedience into us, but his imputing Righteousness to us.—The last Words of the Text admit of three Renderings, *in him*, *by him*, *through him*; which three Renderings, as suggesting so many distinct Truths, merit a distinct Consideration, and with divers other Particulars, stated in the Scripture, offer themselves for confirming our third Proposition.

1. They who are justified are justified *in Christ*, are accepted *in the Beloved*, Ephes. i. 6. So the Phrase *εν αὐτῷ*, properly signifies, and is very often rendered. Now this Language of the Apostle seems to be taken from Isa. xlvi. 17, 24, 25. "Surely shall one say, 'In Jehovah have I Righteousness and Strength.'—In Jehovah

"Jehovah shall all the seed of *Israel* be justified, and shall glory." Where observe, (1.) That most proper, incomunicable Name of the most high, JEHOVAH, is attributed to Christ; of whom ver. 23. is understood by the Apostle, Rom. xiv. 11. — (2.) Righteousness, as distinguished from Strength, evidently refers to *Justification*. (3.) To have Righteousness in Jehovah," it is, as the Prophet expresses it, ver. 25. "to be justified in him;" whom therefore Believers may glory in, and boast of, as JEHOVAH THEIR RIGHTEOUSNESS; of which more afterwards. (4.) This, "In JEHOVAH have I Righteousness," was to be the genuine Acknowledgment of New Testament Believers. "Surely shall one say, "In JEHOVAH have I," &c. It might be rendred either thus, or "he hath said to me," &c. or "he shall say of me, In JEHOVAH are Righteousness," &c. (5.) The latter of these two Verses admits of no other Rendring but this, "In JEHOVAH," &c. This then is one Branch of the Scripture-Doctrine of *Justification*. If we are accepted with God as righteous, 'tis in *Christ*; by Virtue of our Relation to him, on Account of our belonging to him, or in Consideration of our being *his*, the People whom he has undertaken for. All grant that if the *Sin*, or *Righteousness*, of one, is imputed to others, 'tis on Account of some special near Relation between them. An old Writer^y (speaking therein the common Sense of Mankind) says, "If a Man sins with his Hands, his Back is justly punished." By which *Simile* he illustrates the Equity of God's punishing Subjects for the Faults of their Princes. — If then Christ was the Sinner's *Substitute* and *federal Head*, the Sinner's Guilt was legally imputed to him, and his Righteousness to *them*. Agreeably to this we must understand, Gen. xiii. 3. (quoted by the Apostle, Gal. iii. 8. Psal. lxxi. 17.) And remakably to this Purpose speak some of the *Antients*. One nearly contemporary with *Justin Martyr*,^z says, "He gave his own Son a Ransom for us, the Holy One for Sinners, — for what could hide our Sins but his Righteousness? In whom was it possible for us Sinners and Ungodly to be justified, but in the only Son of God? O sweet Commitment! — That the Sins of many should be hid in one righteous One, and the Righteousness of one, justify many Sinners!" — *Jerom.* "Christ being offered for our Sins,

^y Question et Repons. ad Orthodoxos. Qu. 133.

^z The Writer of the *Epistle to Diognetus*, a very excellent Work, but not *Justin Martyr's* (as Mr Lardner, and others, judiciously observe, neither elder than him, as some suppose, but some Time after him)

“ received the Name of *Sin*, that we might be made the Righteousness of God in him; not our own, in ourselves.” *Augustin.* “ All who are justified by Christ are righteous, not in themselves but him.” ^a Again, “ The Apostle having said, we beseech you for Christ to be reconciled to God, he immediately adds, Him who knew no Sin, &c. He does not say, as it is in some faulty Copies, He who knew no Sin, made Sin for us, as though Christ had sinned for us; but him who knew no Sin, God made Sin for us, that we might be the Righteousness of God in him.” He therefore was Sin as we are Righteousness, not our own, but God’s, not in ourselves, but in him; as he was Sin, not his own but ours, not in himself, but in us.” To the same Purpose speak *Sedulius*, ^b and others, particularly *Bernard* who quotes this Passage of the Apostle, with such an Explication as this. “ Thus we are the Righteousness of God in him as he was Sin for us, namely by Imputation.” But think not that this Use of the Term *Imputation* was begun by him. Long before *Bernard* we find it in *Athanafius*, and what is equivalent in many others.

2. They who are justified, are justified by *Christ*. So we render the Phrase, *εν αὐλῳ*, *Gal.* ii. 17. where a “ being justified by Christ,” is mentioned as the same with “ Justification by the Faith of Christ,” ver. 16. This second Head then may include two things: A being justified by Christ, as the Filler of what Law and Justice demanded from us in our stead, and a being justified by Faith as receiving Christ, and resting upon him solely for Acceptance with God. Both these are plainly and distinctly stated, particularly in the Epistles to the *Romans* and *Galatians*.—“ To be justified by Christ,” it is, “ to be justified by his Blood,” *εν τω αἷμα αὐτοῦ*. *Rom.* v. 9. “ to partake of Justification by the Righteousness of one,” or as some chuse to render it, “ by one Righteousness,” *Rom.* v. 1, 8. “ to be made righteous by the Obedience of one,” ver. 19. “ to be healed by his Stripes,” *1 Pet.* ii. 24. all which Expressions are equivalent, and represent Christ as a Filler of the Righteousness of the Law for us, in Consequence of which, what he did as a Filler of the Demands of legal Justice in our Stead, ’tis accepted for us, and we are dealt with as righteous in Consideration of it, or in other Words, it is imputed to us, ’tis placed, or put down, in God’s Book to our Account. With this perfectly agrees the *Justification by Faith*, so plainly and strongly pleaded for by the Apostle. Of what Nature is *justifying Faith* as such? ’Tis called “ the Faith of Jesus Christ.”

^a August. in Johanem.

^b His *Euchordination*, ch. 41.

Rom. iii. 22. *Gal.* ii. 16. *ch.* iii. 22. "the Faith of Jesus." *Rom.* iii. 26. (where what we render *him who believeth on Jesus*, is τον εκ πιστης εων Ιησους him who is of the Faith of Jesus) "the Faith of the Son of God, as of one who loved us and gave himself for us." *Gal.* ii. 20. "the Faith of Christ." *Phil.* iii. 9. "Faith towards, or on our Lord Jesus Christ," *Aets* xx. 21. *ch.* xxiv. 24. *ch.* xxvi. 18. "Faith in him. *Gal.* iii. 26. 2 *Tim.* iii. 15. Faith in his Blood, *Rom.* iii. 25. a being living on him who justifieth the Ungodly." *Rom.* vi. 5. "or on him who raised up our Lord from the Dead," ver. 24. So that the proper Object of *justifying Faith*, as such, is not every divine Truth, but Christ as a suffering dying Saviour; or God as reconciled to Sinners, and satisfied for their Sins, by the Blood of Christ; or the Gospel as presenting such a Saviour, dying in our Stead, and such a reconciled, satisfied Lawgiver, to the View of our Minds, in respect to which 'tis called, "the Faith of the Gospel," *c Phil.* i. 27. "A Belief of the Truth," 2 *Thef.* ii. 14. as well as *his Knowledge*, the Knowledge of him, as one who bare our Iniquities." *Isa.* liii. 10. —— What a Stir has there been about the Nature of *justifying Faith*, or the Influence of Faith on our Justification? I content myself with briefly hinting a few Particulars, which are to me very plain.

(1.) Justifying Faith is not "a bare Assent to Evangelical Truth." Such a Faith can save none. *Jam.* ii. 14, &c.

(2.) 'Tis not the same with "godly Sincerity :" 'Tis not sincere imperfect Obedience to the Gospel as accepted by a gracious God in Lieu of a perfect Righteousness. For 'tis plainly opposed to every kind of *Law Works*, *Gal.* ii. 21. "If Righteousness come by a Law," (so it might be rendred) then "Christ is dead in vain." *Chap.* 3. 21. "If there had been a Law given which could have given Life, verily Righteousness should have been by a Law." But that neither of these could be, he strongly insinuates *there*, and argues throughout that Chapter, as well as in *ch.* ii. 16, &c. and *Rom.* iii. 20, &c. For *Works of the Law* there, and elsewhere, we might read, *Works of Law*, or *Law Works*; every kind of *Law* being included, and every kind of *Works* done in Obedience to a Law, being shut out from a Concern in our Justification before God. *Abraham*, indeed was in some Sense or other justified by Works:

* So the pretended *Barnabas* calls it, πιστις επαγγελιας. "the Faith of the Promise," *ch.* vi. But in a Sentence that affords one Proof of the Spuriousness of that Epistle; which however contains some very good Sentiments, as to the Person of Christ Faith on him, corrupt Nature, the Influence of the Spirit, &c.

So was *Rabab*, and so is every true Believer. *Jam.* ii. 21, 24, 25. But how that was, is hinted by the *Apostle*, thereby helping us fairly to reconcile *James* with himself upon this Subject. *Rom.* iv. 1, 2. ——“ If *Abraham* was justified by Works, he had “ whereof to glory, but not before God.” Now this intimates, that in some respect he was justified by Works; (so says *James*,) but, *not before God*, says *Paul*, thereby forbidding us to ascribe Justification in the Sight of God to any thing on our Part but *Faith*, ^d as it depends on the Promise of God (*ver. 3, 5.*) or has Christ, as a suffering dying Saviour, for its Object. (*ch. iii. 22, 25.*)——Accordingly,

(3.) Justification by *Faith* is nothing else but Justification by a crucified Jesus humbly depended upon, or by a merciful and just God satisfied by the Blood of Jesus. If the Sins of many were laid on Christ, and he fulfilled the Demands of Justice for guilty Sinners, as has been proved: If *Faith*, as it justifies, is described in such Language as implies *him*, or God the Father as appeased and satisfied by him, to be the proper Object of it; if likewise, in some other Cases, to attribute a thing to *Faith* is the same with ascribing it to *Christ himself*; if so, no other Justification by *Faith* can stand on a Scripture-Basis, but *this*. The Power and Grace of Christ having been exerted in the Cure of a certain Woman, (*Luke viii. 46.*) he, notwithstanding, said to her, “ Thy *Faith* hath made thee whole.” *ver. 48.* The same he spoke on some other Occasions. So the Cure wrought on the impotent Man, *Acts* iii. is remarkably attributed both to *Christ* and *Faith*, *ver. 16.* “ And his Name, through *Faith* in “ his Name, hath made this Man strong, whom ye see and “ know; yea the *Faith* which is by him, hath given him this “ perfect Soundness,”——in Imitation of which Words we might say, as to a guilty perishing Creature justified by Christ: “ His Name, (*Christ*) thro’ *Faith* in his Name, (*himself*,) hath “ made this Sinner righteous before God; yea, the *Faith* which

^d Testimonies to *this*, or Justification by *Faith* alone, might be cited from *Clemens Romanus*, *Irenaeus*, *Origen*, with the eminentest Writers all along down to the Times of the Schoolmen, to detect the Rashness or Strength of Prejudice in such Writers as *Bull*, *Grabe*, *Waterland*, who plead for “ Justification by Evangelical Works,” on the Foot of Scripture interpreted by Catholick Tradition. *Erasmus* was not so blind when he observed, “ *Haec vox, sola fides, tot clamoribus lapidata*—*ta hoc ieculo in Luther*, reverenter legitur & auditur in *Patribus*.” This Word, *Faith alone*, is much inveighed against in *Luther*, is heard and read with Reverence in the Fathers; who indeed are in nothing more express and unanimous than on this Head.

"is by him, as the Worker of it, and in him, as the Object of it, hath wrought this wonderful spiritual Cure." These different Propositions, "we are justified by his Blood," and "we are justified by Faith in his Blood," are equivalent.—*Justifying Faith* is not seated in the *Understanding only*, as the *Romanists* pretend, but in the *Will also*. ^c *John v. 40. Rom. x. 10.* 'Tis an humble Trust or Confidence in *him*, who is the proper Object of it, and in regard to *whom* 'tis called the "Faith of Christ, Faith in his Blood," &c. So that *Faith* does not *justify*, as it is the Principle of Obedience, or as it virtually contains good Works in it. It has indeed Repentance, Love, &c. for it's inseparable Companions: And it evidences itself in Works pleasing to God. 'Tis the *Faith*, or humble Confidence, of a truly penitent Soul, that we are now pleading for as *justifying Faith*. The sincere Believer returns to God with his whole Heart, and is ready for every good Work, while he seeks to be justified by Christ. As when the *Israelites* were stung by the fiery Serpents, it was not their Sorrow for what they had done, or any thing else, but their looking up to the brazen Serpent, that, by Virtue of God's Appointment, healed them; so a poor Sinner, being wounded by a Sense of Guilt, and finding himself undone without Christ, 'tis not his godly Sorrow, or Love to the Redeemer, but *his Faith*, as looking to him whom his Sins have pierced, that the *Gospel* ascribes his being justified to; thereby plainly and strongly ascribing it to *Christ himself*.

(3.) If we are made the Righteousness of God, or accepted with him as righteous, 'tis thro' *Christ*, or for his Sake, as the sole meritorious Procurer of this great Blessing for us. So the Particle *in*, is sometimes rendred, as *Heb. xiii. 29. f Rom. iii. 26. ch. vi. 21.* Eternal Life is the Gift of God, ^e *Χριστῷ ἡμῶν, Jesus Christ.*" That Justification, as it includes Forgiveness,

^e i. e. With *Affent*, it includes *Consent* and *Reliance*. 'Tis the humble Reliance of a Soul assenting to Evangelical Truth, and consenting to be fav'd in Christ's Way. That it is seated in the *Will chiefly*, this, (with Justification by Faith alone, and by the Righteousness of Christ imputed) is attested by the antient Church Writers. Some of whose Passages are these, "Ηὕτως εἰναι οὐκ οὐκ εἰναι τοῖς φίλοις τοῦ καταδεξαὶς. Fides sine voluntate non potest esse," &c. Numerous Collections are made on this Head, (with the other Subjects just now hinted at) by the most learned Bishop *Downame*, and several of the learnedest Protestants; against whom upon these Heads stand. Papists, Socinians, Remonstrants, *Bull*, cum multis aliis.

^f *Ἐν αἷς πάντας αἴσιος, thro' the Blood of the Everlasting Covenant.* So the Blood of Christ is called, as the shedding of it confirmed the Promises, and purchased all the promised Blessings of the Covenant of Grace. Compare *Zech. ix. 11.*

which

with the Eternal Life, that it gives us an unalienable Title to, is *thro' Christ*, or merited by him, purchased by his Blood; the following Texts assure us, *Ephes. i. 7. ch. ii. 13, 18. Col. i. 14. Rom. iii. 25. ch. v. 21. ch. vi. 21. Tit. iii. 7. Rev. i. 5. ch. vii. 14.* of which, or some of them, as equivalent to many others, I chuse to speak distinctly.

Ephesians i. 7. Col. i. 14. “In whom we have Redemption “*thro' his Blood, the Forgiveness of Sins.*” Here, *in him*, and *through his Blood*, are distinguished. And the distinct Mention of both directs us to consider the Blood of Christ, or his Obedience to the Death, as both the *Matter* and *Merit* of our Justification. *Through his Blood*, is the same with *in his Blood*,⁸ *Rev. i. 5.* “He hath washed us from our Sins in his own “Blood,” *i. e.* He hath, by the shedding of his own most precious blood, procured, and deserved, for us the inseparable Privileges of *Forgiveness*, and *Sanctification*, both which are the spiritual Cleansing promised, *Ezek. xxxvi. 25, 29, 33.* and attributed to Christ (*1 Cor. vi. 11.*) or to his Blood, *1 John i. 7.* “the Blood of Jesus Christ, his Son, cleanseth from all “Sin:” From the Guilt of it by *Justification*; from the Dominion of it by *Sanctification*; and from all Danger of falling into it by *Glorification*; all which Blessings are the Fruits of a Redeemer’s Purchase, and what he shed his Blood to deserve for dying Sinners. *Ephes. v. 25, 26, 27. Tit. ii. 14. ch. iii. 6, 7.*

Rom. iii. 24. “Being justified freely by his Grace, through “the Redemption that is in Jesus Christ.”---Here, and in what next follows, the Apostle distinguishes, but puts together, as harmonious, and mutually establishing each other, three Things. (1.) *Justification by Grace most free.* (2.) *Justification thro' Christ.* (3.) *Justification thro' Faith in his Blood.*---“his Grace” is not the Grace of God *in us*, as the Papists pretend, but “his free Favour or loving Kindness towards us,” which a Variety of Texts plainly points at, as the sole fundamental Cause of the whole of our Salvation, *Ephes. ii. 4, 5. 6. 2 Tim. i. 9. Tit. iii. 5.* *Grace is free Favour*; yet the Apostle for most strongly asserting free Justification, says, “Freely by

⁸ Σο, εν αἷμα, &c. and δια λόγος Χριστός, *Heb. xiii. 13, 20, 21.* answer to each other.—The Blood of Christ is also called, Αἷμα τοῦ Θεοῦ, *the Blood of God, Acts xx. 28.* (it being the Blood of him who is God, Θεός, which made it effectual to purchase a Church for himself.) To Το Αἷμα τοῦ διαθηκῆς, &c. *the Blood of the Covenant, Heb. x. 29.* Αἷμα πάντων, *the Blood of sprinkling, that speaketh better Things than that of Abel, i. e.* it speaks or procures Pardon, Peace with God, &c. according to the Texts insisted on, and several others.

" his Grace ;" which is as though he had said, by *free Grace*, or Loving-kindness, Mercy most free : Yet he adds, " through the Redemption that is in Jesus Christ ;" by which is meant either the Ransom paid, or the act of purchasing. Though therefore we are justified most freely, *i. e.* without Worthiness on our Part, and antecedently to any truly good Works done by us (*Ephes.* ii. 10.) 'tis nevertheless *through Christ*, as the meritorious Procurer of it, for worthless guilty Creatures.

Rom. v. 21. That as Sin hath reigned unto Death, even so might Grace reign through Righteousness, by Jesus Christ our Lord." Here he opposes Sin and Grace, the Efficacy of the former, and the Power of the latter, with Death as the proper penal Effect of Sin, and Eternal Life, as resulting from Grace, through Righteousness, or through Christ. *Sin* hath so far domineer'd, as to subject *Adam* and all his Posterity to Death : That is the Reign of Sin : And Grace does so far prevail as effectually to bring many to Eternal Life or Everlasting Blessedness ; which whoever attains to, they partake of it as the Gift of free rich Grace, through Righteousness, no' their own, but Christ's ; since the Apostle having said through Righteousness, adds for Explication Sake, *by*, or *through Jesus Christ*.

Chap. vi. 23. " For the Wages of Sin is Death, but the Gift of God is Eternal Life, through Jesus Christ our Lord." Here likewise the Apostle states a threefold *Antithesis*, or Opposition, of *Sin* and *Christ* ; of *Death* and *Eternal Life* ; of *Wages* and a *free Gift*. By *Sin*, he means not this or that Sin only, but Sin in general ; and by *Death*, not bodily Death, with the temporary Troubles that precede it, merely ; but, therewith, what the Scripture calls the *second Death*, or future endless Punishment. The Word we render *Wages*, is a Latin Word made Greek, ^b and signifies a military Stipend, or a Salary due to Soldiers. What we render *Gift*,^c is properly a *free Gift*. It answers *ch.* v. 16. to *Gift by Grace*, *ver.* 15. This then the Text signifies to us ; that as *Death*, of every kind, is not only consequent, but strictly due to Sin ; so *Eternal Life*, with every spiritual Blessing comprehended in it, is not only

^b Τα ωφανα. 'Tis put for Soldiers Wages, *Luke* iii. 14. *1 Cor.* ix. 7.

^c Το χαριτωμα. The Latin Vulgate renders it *Gratia*; so 'tis quoted by *Augustin*, *Origen's Translator*, *Jerom*, *Sedulius*; but *Tertullian*, who lived long before the old Italic Version was published in this present Form of it, renders the Text thus, " *Stipendia delinquentes mors; donativum autem DEI est Vita Eterna*," &c. Many of the *Fathers* give us this Remark ; he does not say, *Eternal Life* is the Wages of your Obedience, but the Grace or free Gift of God, through Christ.

consequent upon the Obedience of Christ, his Righteousness, ch. v. 21. but strictly merited by it. So that tho' the Particle, *through* [dia, εν] does not always denote strict Merit, or any kind of proper Causality, it however can import nothing less in such Propositions as these : “ we have Redemption *through* “ *his Blood*;”—“ we are justified freely—*through the Re-*
demption that is in Christ;”—“ Grace reigns to eternal
Life, through Righteousness, or through Jesus Christ;”—and
Eternal Life is the free Gift of God, through Jesus Christ;” with which I might join, “ ye know the Grace of our Lord
Jesus Christ, that being rich, he made himself poor, that ye
through his Poverty might be rich,” 2 Cor. viii. 9. and “ He
hath appointed us not to Wrath, (called Death, Rom. vi.
*23) but to obtain Salvation, thro’ our Lord Jesus Christ,”
1 Thes. v. 9. and to name but one more, “ He became Partaker
of Flesh and Blood, that through Death he might destroy him
*who had the Power of Death,”—Heb. ii. 14. * The proud
Socinian will have it, that as Obedience and Punishment, Satis-
faction and Merit are inconsistent ; so are either of these two,
with free Pardon, and Justification. But a much competenter
Judge of divine Matters than either Locke, or Emlin, or any
proud Socinian of them all, has most plainly told us the Con-
sistency of them, in each of the Texts just now hinted at, as
Ephes. i. 7. Rom. iii. 25 ch. v. 15, 17, 21. ch. vi. 23. 2 Cor.
viii. 9.—Let these pretended Rationalists say what they will, the
*Redemption of Sinners is *through* the meritorious Blood of Christ,*
and yet according to the Rites of divine Grace. Eternal Life
is a free Gift through Jesus Christ our Lord. And certainly, if
Sin is abominable in itself, and infinitely displeasing to God :
It, therefore, the Holy One will not, cannot honourably ac-
quit his guilty Creatures, but in Consideration of an equivalent
Ransom, or a Fulfilment of the Demands of Law and Justice
for them ; and if rather than these Creatures of his should perish
for ever, through an Inability to pay such a Ransom, and sat-
isfy Justice by any Obedience and Sufferings of their own, he
will send his own Son, Substitute him in their Place, inflict the
*Punishment due to *them* on *him*, and in Consequence of that,*
accept them as righteous ; if so, here is a most affecting Display
*at once, of the strictest Justice, and the freest, richest Mercy.***

(4.) The Righteousness of God is *unto all, and upon all them* that believe. Rom. iii. 22. The Question now is, What does “ the Righteousness of God” import *here*, and in ch. i. 17. ch. iii. 21. ch. x. 3. Phil. iii. 9

R. 1. 'Tis not an Attribute of the Divine Nature, God's es-

* Add, Heb. xii. 15. ch. xiii. 20, 21. 1 Pet. ii. 5. with such Texts as Col. iii. 17. Heb. xiii. 15.

fential

sential Justice, or Goodness, or Faithfulness, ¹ each of which is sometimes call'd by this Name.

2. 'Tis not the inherent Righteousness of a good Man, or Works of Righteousness done by such an one. This, I think, all acknowledge. Even they who plead for Justification by Evangelical Works, ² put not this Construction on the Phrase now consider'd. Inherent Righteousness, with the genuine Fruits of it, are called *The Righteousness of God*, *Jam. i. 20.* but not in any of the Texts which tell us of "the Righteousness of God " by Faith."

3. 'Tis not *Faith* itself, from which 'tis most plainly distinguished in *Rom. i. 17.* and the other Texts.

4. Neither is it *Christ* himself, tho' some of the Antients do so interpret it. As *Origen*, "This Righteousness of God, "(*Rom. iii. 21, 22.*) which is Christ, is manifested without "the Law." *Ambrose*, on *Rom. x. 3.* The Jews not knowing "him to be the Christ, looked for another; preferring their "own Righteousness by the Law, to him who is the Righteousness of God by Faith: For he himself is the Righteousness." In the same Manner speak some of the Fathers. I add, that some of them understand *Faith on Christ*, or the Faith of Jesus Christ to be this "Righteousness of God." But neither of these is an accurate Explication, tho' both, I doubt not, were honestly and soundly intended.

5. 'Tis not the Blessing of *Justification*; which tho' sometimes called *Righteousness*, is not this "Righteousness of God." What then must we interpret it to be? 'Tis either the ordained Method of becoming Righteous before God, or the Righteousness of Christ as a Surety. Some chuse the former Construction, and indeed the Righteousness of God, in this Sense, "is revealed in the Gospel," *Ch. i. 17.* "is manifested without the Law." *Ch. iii. 21.* "was witnessed by the Law and the Prophets." "Was unknown to the Jews," *ch. x. 3.* and it might properly enough be called "the Righteousness of God by Faith. But what Sense is there in saying, "The Method of attaining Righteousness ordained by God is unto all, and upon all them who believe." Therefore if this Text is rightly

¹ So some, even of the *Orthodox*, understand it, *Isa. xlvi. 21. ch. xlvi. 13. ch. li. 5, 6, 8.* But tho' I once thought with them, I am otherwise Minded now; inclining to put the same Construction on the Phrase there, and in *ch. lxi. 10* as in *Rom. iii. 22.*

² The Protestants, who plead for this, the most learned Bishop *Downam*, calls *Novatores*, by Way of Distinction from those ^ε der Hereticks the papists, whom he calls *Peteratores*. Vid *His treatise of Justification*, p 40.

translated," "The Righteousness of God," seems rather to be "the Righteousness of Christ as Surety;" as to which I observe,

1. This certainly might be called the Righteousness of God it being of him who is God, and a Righteousness, that God ordained, that he accepts, and is perfectly satisfied with.

2. 'Tis expressly so called. 2 Pet. i. 1. "to them who have obtained---precious Faith, through the Righteousness of our God and Saviour Jesus Christ." So the Text might, and ought to be rendered. *Faith*, then, tho' the Gift of God (*Eph.* ii. 8, 9. *Act*s xi. 18. *Phil.* i. 29) is through the Righteousness of Christ. 'Tis a Part of the Redeemer's Purchase: As is Sanctification also.

3. Every one of the Particulars affirmed of this Righteousness of God is true of the Righteousness of Christ as a Surety. For this "is revealed in the Gospel to be, by Faith in order to Faith," as I understand, *Rom.* i. 17. 'Tis manifested without the Law. 'Tis witnessed by the Law, as having in it a Shadow of good Things to come, and the Old Testament Prophets, particularly *David*, *Isaiah*, *Jeremy*, *Zechariy*. The unbelieving Jews, thro' an Ignorance of it, went about to establish a Righteousness of their own: So did *Saul*, the Pharisee, in particular, 'till his Conversion; when what Things he had vainly trusted to before, he renounced all Confidence in, *Phil.* iii. 7. And several Years after, he declared himself of the same Mind yet: For, said he, ver. 8, 9. "I count all Things but Lost for the Knowledge of Christ, for whom I have suffered the Loss of all Things, and count them but Dung that I may win Christ, and be found in him, not having, *in a way of Dependance*, my own Righteousness, which is of the Law, but that which is by the Faith of Christ, even the Righteousness of God by Faith," which Words of the Apostle evidently distinguish this, "Righteousness of God." (1.) From what he had trusted to before his Conversion, ver. 7, (2.) From every thing done by himself, before or after, in Conformity to any Law of God, ver. 8, 9. (3.) From *Faith*. 'Tis the Righteousness of Christ, then, that he had such a singular Regard to: And of this he says, 'tis "unto all, and upon all them who believe." *Unto all, and upon all, εἰς πάνας καὶ επι πάνας*. I can make no tolerable Sense of this, as understood of any thing but the Righteousness

^a Some take οὐ; and οὐκ, here to be equivalent. But I see no manner of Reason for that,

of Christ himself, • which as ordained, accepted, and imputed for Justification, is fitly called “ the Righteousness of God.” This, I doubt not, was the true Meaning of those *Antients*, whom we before pointed at, as understanding it of *Christ*, or *Faith*. So that this Interpretation of “ the Righteousness of “ God,” besides being more agreeable to the Apostle’s Language in *Rom.* iii. 22. is much antienter than the foregoing one; that not having taken Place among the *Orthodox* till lately, and having been first introduced among *Protestants* by the *Socinians*, tho’ since embraced even by some of the *Orthodox*; whereas this was certainly proposed by some of the Fathers, as *Origen*, *Ambrose*, *Augustin*, *Sedulius*, *Theophylact*; not to mention *Occumenius*, *Anselm*, with other later Writers, as might be shewn, if it was needful.

(5.) One of the Names that *Christ* is called by is, JEHOVAH OUR RIGHTEOUSNESS, *Jer.* xxiii. 6. And why may not this endearing Character of our *Emmanuel* be interpreted, according to that Text, *Isai.* xlvi. 25, 26. and according to that other, 2 *Pet.* i. 1. which speaks of “ the Righteousness of our “ God and Saviour Jesus Christ ?” There, the same Person is called “ our God and Saviour,” who, by the Righteousness of his Life and Death, as obeying and suffering for others, procured the precious Grace of *Faith* for them, and *Justification* thereby. The Church is indeed thought to be called by this glorious Name, *Jer.* xxxiii. 16. But as some question this, and take the Text otherwise; so admitting it to be true, all we can conclude from it is this, that a Name properly belonging to *Christ* solely, is applied to the Church, as most nearly and inseparably united to him. The *Church*, or mystical Body of *Christ*, is called *Christ*, 1 *Cor.* xii. 12. *Gal.* iii. 16.

(6.) *Christ* “ fulfilled the Righteousness of the Law for us ” Believers, *Rom.* viii. 4. By way of Introduction to that, the Apostle says, “ There is no Condemnation to them who are “ in Christ Jesus. — For what the Law could not do, in that “ it was weak through the Flesh, God sending his own Son in “ the Likeness of sinful Flesh, and for Sin, condemned Sin in “ the Flesh,” &c. What was it that the Law could not do? Mr *Hallet* says, “ It could not condemn Sin in the Flesh.” But a better Answer may be taken from *Gal.* iii. 21. “ It could “ not give Life ; ” or from the next foregoing Words, in ver.

◦ Of this ’tis understood by the most learned and pious Bishop *Dronam*, and by other of the learned Orthodox *Protestants*; though ’tis otherwise understood by such pious Writers as Mr *Baxter*, Mr *Humphreys*, Mr *S. Clark*, the *Annotator*, &c.

2. "It could not free from the Law of Sin and Death." Why "It was weak through the Flesh," or by reason of corrupt Nature, as rendering Man since the Fall unable to fulfil the Demands of it. What then did God do for preventing the final Ruin of all Mankind? "God sending his own Son," &c. 'Tis generally allowed that the Words *τοπι αμαρτιας*, for *Sin*, denote "a Sacrifice for Sin." To which Mr Hallet¹ adds, "These Words are to be considered as a Genitive case, ---- and the Apostle's Meaning is, that God sent his Son in the Likeness of two Things, *sinful Flesh*, and *an Offering for Sin*. His Flesh was like sinful Flesh, in being exposed to Death, as our sinful Flesh is. And Christ was like to the old Sacrifices for Sin, in that his Death made Atonement for us." Others consider *for Sin*, as a Noun of the Accusative Case, or understand it thus: "God sent his Son ---- to be a Sacrifice for Sin, as well as in the Likeness of sinful Flesh; and condemned *Sin in his Flesh*," did, as it were, pronounce it *guilty*, or justly punishable, How? By the Sufferings inflicted on his own Son, as standing in the Place of Sinners. If infinite Holiness did not require the punishing of Sin, God would certainly have spared his own Son; but instead of *that*, for giving the fullest Proof possible, both of his Implacableness to Sin itself, and his Readiness to pardon guilty Offenders, in Consideration of a Satisfaction, he "laid on *Christ* the Iniquity of us all." Thus did he condemn Sin in the Flesh of his own Son, for this End, "That the Righteousness of the Law might be fulfilled *for us*, or *by us*," as believing on him. This latter is the Construction put upon it by some of the *Antients*;² who speak to this Purpose: "If thou believest on *Christ*, thou hast fulfilled the whole Law." But 'tis as well to render *εν νυν, for us* Our common Translation, *in us*, is certainly improper! since, *δικαιωμα το νου*, the *Righteousness of the Law*, denotes what the Law requires, in order to Justification and Life, which all must grant, is not fulfilled *in any* since the Fall; but was fulfilled by Christ, *for us, or in our stead*. This agrees with the scope of the Apostle's Discourse, and the many other Texts, which, together with *this*, as added to the Verse foregoing, teach us most plainly these three Truths. (1.) Every one's utter Inability to fulfil the Demands of the Law for himself,

¹ Vid. His free and impartial Study of the Scriptures, recommended, p. 19, 20.

² Not only *Bernard*, *Photius*, *Oecumenius*, with other later Writers, but *Ambrose*, *Augustin*, *Sedulius*, *Theodoret*, all speak to this purpose. Some of their Testimonies I put down afterwards.

(2.) Christ being substituted, and punished instead of others.
 (3.) His thereby fulfilling "the Righteousness of the Law," or the strict legal Demands of Justice for them; who, when effectually taught to walk not after the Flesh, but after the Spirit, may, with humble Thankfulness, apply this Text to themselves.

7. If we are in Christ, *He is made unto us Righteousness*, as well as Wisdom, Sanctification, and Redemption, *1 Cor. i. 30*. The Apostle, there, argues, that "no Flesh must glory or boast, in the Presence of God." Why? Because "of him ye, whom he saves, are in Christ Jesus." There is a special Relation between *him* and *you*; in Consequence of which, he becomes, according to the Council of God's Will, *all* to you that you want. Particularly, he is *Righteousness* to you; which, as distinguished from the other three Things mentioned, must refer to *Justification*, or denote Justification itself. The Gospel-method of Salvation most strongly forbids all Creature-boasting, every kind of Self-confidence, and requires *us*, whom God saves, to ascribe our Salvation altogether to *him*; because "of him it is that we are in Christ," and derive all Things from him; *Wisdom* to direct us into, and in the Way to Heaven; *Righteousness*, to justify us before God, or the Privilege of Acceptance with *him*, whom as a just, holy Lawgiver, we are eternally and necessarily concerned with; *Sanctification*, to make us new Creatures, and confirm us in the good Way, agreeably to those Promises, *Ezek. xxxvi. 26, 27, 28. Jer. xxxii. 38, 39, 40*. And to those Requests, *Psal. cxix, 5, 10, 33, 35, 36*, which are the genuine Breathings of the new Creature in all Ages; *Redemption*, to deliver both Soul and Body, fully and finally, from all the unhappy penal Effects of the Fall. Compare with this Text, *1 John v. 11, 12. 1 Cor. xv. 22, 23. Eph. i. 3*, not to mention the several Texts that represent each spiritual Blessing distinctly, as resulting from our *Concern with Christ*, or *Relation to him*, or *being in him*.

8. Christ "is the End of the Law for Righteousness to every one who believeth," *Rom. x. 4*. Which some of the Fathers understand of Christ's putting an End to, or taking away the Obligation of, the *Mosaic Law*. Others of them speak to this purpose: "He is the End (*i. e.* the Perfection, $\pi\lambda\eta\varphi\mu\alpha$) of the Law." He fulfilled it for Believers, and they have fulfilled it in him. "He has the Perfection of the Law," says *Sedulius*, "who believeth on Christ." So *Chrysostom*, "If thou believest in him, thou hast fulfilled the Law. Nay, thou hast done more than it commanded, for thou hast received a much greater Righteousness" — But others take their

Interpretation of this Text from *Gal.* iii. 24. “The Law was given to lead Men to Christ.” By convincing us of our Guilt, and wretched Condition as Sinners, it beats us off from endeavouring to establish a Righteousness of our own, or seeking to be accepted for Works done by ourselves; and directs us to believe on *Christ* for Justification. Thus the Law was, by God’s Appointment, subservient to the Promise, *Gal.* iii. 17, 18, 19, 21. The convincing awakening Ministry of it prepares us for seeking to be justified by *Christ*, and at the same Time living unto God, *ch.* ii. 17, 19. “*Christ*, then, is the End of the Law for Righteousness, or *Justification* to every Believer.” Somewhat to this purpose speaks the great Mr *Locke*, (who however was not clearly apprized of the most hateful Nature of Sin, the Sin-avenging Justice of God, the Necessity of such a plenary Satisfaction as has been pleaded for, with free *Justification* by Faith on the Blood of Jesus, or by his active and passive Fulfilment of the Law in our stead, and accepted by God for us.) His Paraphrase on *2 Cor.* v. 21. runs thus: “For God hath made him subject to Sufferings and Death, the Punishment and Consequence of Sin, as if he had been a Sinner, though he was guilty of no Sin, that we, in and by him, might be made righteous, by a Righteousness imputed to us by God.” Where observe (1.) He speaks of the Sufferings and Death of *Christ* as not only the Consequence, but the *Punishment* of Sin; which infers some kind of *Imputation of Sin to Christ*. If *Christ* was really punished by God, as if he had been a Sinner, though he was Guilty of no Sin, was not the Guilt of others some way imputed to him, and that by God, as a just offended Lawgiver? (2.) He represents Believers as made righteous, (or justified, in and by *Christ*) by a Righteousness imputed to them by God. (3.) He confides this as the End and Consequent of the former. *Christ* was punished for Sin, or treated as though he had been a Sinner, that we might be made righteous, not *in ourselves*, but *in him*, not by a Righteousness inherent in us, but imputed to us by God. Now, though by a Righteousness imputed, &c. he might not, did not, mean the Righteousness of *Christ*, as a Supt, or his active and passive Fulfilment of the Law itself; his Words, notwithstanding, imply some kind of Imputation of that Righteousness to Believers. No such Passage as this of Mr *L.* presents itself in the Writings of *Socinus*, *Crellius*, *Enlin*, Mr *T.* who tell us plainly, that the Sufferings and Death of *Christ* were indeed the Consequence, but not the *Punishment* of Sin; and our *Justification* is consequent upon, but not the proper Effect of his Sufferings and Death, if we may hearken to them.

The

The great Mr L. then, whatever some have suggested, was not perfectly Socinian; for though he seems to have conceived of our Lord as nothing better than the Chief of subordinate Beings; though by *Justification of Life*, Rom. v. 18. he understands not “that Righteousness by Faith which is to eternal Life,” but only a Recovery from under the Death brought upon all by the Sin of *Adam*; though he assented not to the Notion of an *Equivalent Ransom*, or a *Compensation* made to God, by paying what was of equal Value, and did so absurdly *socinianize*, as to argue the Inconsistency of such a *Ransom* and *Compensation* with *free Pardon*; notwithstanding all this, he was less of a *Socinian* than some others; as he acknowledged a proper causal Influence of *Adam's Fall*, on the Mortality of all his Descendants, with the causal Influence of *Christ's Sufferings and Death* on our Justification. — But to leave this Digression.

To the Texts already insisted on, or pointed at, I add a few others, that either may be, or are, applied to the Subjects in hand. — *Psal. lxix. 4.* “I restored that which I took not away.” The first Part of this Verse, or *Psal. xxxv. 19.* is understood of *Christ*, or applied to him, *John xv. 25.* But if this Text was really meant of *Christ*, and of him solely (as it must be according to them, who admit not of the double Sense of any old Testament Prophecies,) we must also understand of him, *ver. 5.* “O God, thou knowest my Foolishness, and my Sins are not hid from thee.” And indeed some ¹ scruple not to apply this likewise, with (*Psal. xl. 12.*) to *Christ*; not supposing him chargeable with *Folly* and *Sins* of his own, *inherently* or *practically*, but as having the Follies and Sins of others *imputed to him*, in the Sense already stated, and argued for. — *Psal. lxxi. 16.* “I will make Mention of thy Righteousness, and of thine only.” This some understand of *Christ*, and his Righteousness as a Surety; comparing it with *Isa. xlvi. 24.* But that this is the precise Meaning of the Text, I assert not. Possibly the true Sense of it may be no other than this: “I will thankfully ascribe every Deliverance and Blessing I partake of, not to Goodness in myself, or to the best human Assurances, but to the Goodness and *Faithfulness* of thee my God.” These he calls “God's Righteousness,” *ver 2, 15, 19, 24.* However, this *ver. 16*, if I remember right, was understood of the Righteousness of *Christ* by some of the *Antients*; many of whose Expositions of particular Texts were *pious* rather than *judicious*. Thus *Irenæus*, and others of them, interpret *Deut. xxviii. 66.* as a Prophesy of *Christ*, and his hanging on the Cross. But

¹ Of these is Dr *John Edwards*, with several of our *Old Divines*.
though

though “*Christ* is the Believer’s Life.” (*Col.* iii. 4.) and if “we are alive unto God, ‘tis through *Christ*,” as the meritorious Procurer of this saving Privilege for us, (*Rom.* vi. 11.) though the End of his coming was, that “they, whom he calls “*his Sheep*, might have Life,” (*John* x. 10.) and he was lifted up on the Cross, that “whosoever believeth on him “might not perish, but have everlasting Life,” (*John* iii. 14, 15.) ’Tis notwithstanding most absurd to understand the quoted Text in *Deuteronomy*, as prophetical of *Christ*, and his Crucifixion, --- *Psal.* xlvi. 13, 14. “The King’s Daughter is “all glorious within; her Cloathing is of wrought Gold: She “shall be brought unto the King in Raiment of Needle-work.” Here, her Cloathing, and Raiment of Needle-work, are thought by some to be the Righteousness of *Christ* imputed. Of the same some understand the Wedding-garment, *Matth.* xxii. 11. the White Raiment, *Rev.* iii. 18. and the Righteousness of Saints, ch. xix. 8. But though these Expositions may not be altogether indefensible, and are allowed by several of the learnedest Protestants, I chuse not to borrow Arguments from either these Texts, or such as *Cant.* iv. 7 *Rev.* xiv. 4, 5. *Matth.* vi. 33. without the Aid of which Texts, the Imputation of Guilt to *Christ*, and of his Righteousness to Believers, has been, I hope, sufficiently confirmed by many others. Unto which I add one more, for Illustration sake. *Philem.* ver. 18, 19. “If he hath “wronged thee, or oweth thee ought, put that on mine Ac-“count, (*εποιει ελλογει*) I Paul have written it with mine own “Hand, I will repay it.” Here the Apostle, say the *Socinians*, did not take the Injustice of *Onesimus* on himself; i. e. He would not be charged as the actual Doer of it: But though the actual committing of that Wickedness of *Onesimus* must not, could not, justly be imputed to the *Apostle*, he notwithstanding consented to be answerable for it, as though he had actually committed it. He does not say only, “If he oweth thee ought, “put it to my Account,” (or, as Mr *Locke*, on *Rom.* v. 13. renders it, *Reckon, or impute it to me*) but, “If he hath wrong-“ed thee, &c.” He consented not only to the Payment of a Debt, but to satisfy for an Injury done. Sins are compared to Debts, as they render us legally obnoxious to the threatening of the Law, or the punitive Justice of the sovereign Lawgiver, whose Hatred of all Sin is much greater than ours can be, and who is so greatly displeased therewith, as to *sue* us, he will by no Means clear the Guilty, or forgive any Sins unsatisfied for by the Death of *Christ*; whom, agreeably to the *Scriptures* that have been cited, and insisted on, we might conceive or as speaking to this purpose, with regard to every one of the People belonging

longing to him: "If he, or she, hath wronged thee, O thou sovereign Lawgiver, or oweth ought to thy Law and Justice, put it to my Account: The Debts which they have contracted, and the Injuries they have done, I am willing to satisfy for: Let me be punished in their stead." Accordingly, the Load of all their Guilt was laid on him: The full Punishment due to them was inflicted on him, (God spared not his own Son, Rom. viii. 32.) according to Prop. II. and in Consideration of the Payment (Satisfaction) made by him, they are acquitted, or accepted as righteous, according to Prop. III.

Thus have I gone through the Scripture Account proposed to be considered, joining therewith some antient human Testimonies, unto which several more might be added, for detecting the rash Confidence of some, who decry the Doctrine pleaded for as both unscriptural and novel; Whereas,

(1.) Whether they are the Doctrines of Scripture, or no, they are undoubtedly as antient as the earliest Christian Writings, next after the New Testament. Clement of Rome says, "We being called by, according to, his Will in Christ Jesus, are justified not by ourselves, our own Wisdom, Understanding, Godliness, or Works done by us in Holiness of Heart, but by Faith, by which the Almighty God has justified all from the Beginning." ch. xxxii. Again, having quoted Psal. xxxii. 1, 2. he adds, "This Blessedness belongs to them who are chosen by God, through our Lord Jesus Christ, to whom be Glory for ever and ever." ch. I. Again, "The Lord, who has chosen the Lord Jesus Christ, and us, through him, to be a peculiar People, give to every one, who calls on his glorious and holy Name, Faith, Fear, Patience, — thro' our High-priest and President Jesus Christ, δια της Αρχιεπεψ και προσετες ημων, through whom be Glory to him." --- ch. lvii. Once more, "The Grace of our Lord Jesus Christ be with you, and all who are every where called by God through him," επι τη Θεσ, και δι αυτης. ch. lviii. --- Other Testimonies somewhat later than these, have been hinted already.

(2.) 'Tis no less certain, and as easily provable, that the Substance of these Doctrines, in one Form or another, has been all along known, and embraced in the Christian Church. The first Deniers of them, (setting aside the earliest impure He-

^c What plainer Testimony can there be to the free Justification by Faith alone, asserted in the Articles and Homilies of the Church of England, with the Confessions and Catechisms of other Reformed Churches, but zealously opposed by such prejudiced professed Admirers of the Established Church, and antient Catholic Tradition, as Bell, Grabe, &c?

reticks) were *Pelagius*, and his Adherents. Since the Rise of *Pelagianism*, they have been sadly obscured in the *Roman Church*, many of the learned Doctors of which will sometimes speak with the Orthodox Antients, but do really think with *Pelagians*, as has been proved by Mr *Jameson*, and others, out of their own Books. The Doctrine of *Imputation* pleaded for, was not first introduced by *Luther*, or *Bernard*, or the *Schoolmen*, as to whom the pious Bishop *Andrews* somewhere says, “ Whatever the Schoolmen are in their Quodlibets, and Comments on the Sentences; in their Soliloquies, and devotional Meditations, they acknowledge JEHOVA OUR RIGHTEOUSNESS.” Another learned and pious Author says, “ This divine Truth, of imputed Righteousness, such is its heavenly Oriency, hath extorted Confessions from its very Enemies.” Among whom he reckons the Cardinals *Contarren* and *Bellarmin*. The latter though a fierce Opposer of the Doctrines pleaded for in this Treatise, in his *Last Will* expresses a Desire, that God would deal with him, not as a Valuer of Merit, but as a Forgiver of Sins. Again, he says, “ ‘Tis safest to trust to the free Mercy of God, through Christ.” Now these Testimonies may seem not to reach the Point contended for; but let it be considered, that the Antients put Merit for any kind of Work; and that probably the Cardinal conformed his Way of speaking to theirs. Consequently while he disclaims Confidence in Merit, and opposes thereto free Forgiveness, he plainly asserts what the Socinian Principle of “ No Sin or Righteousness imputed, but what is personal,” absolutely contradicts.—And indeed a distressing Sense of Guilt, in the Views of a future Judgment, will extort such Confessions as those. What Bishop *Andrews* observed of the *Schoolmen*, as was hinted before; the same is true of every thoroughly awaked, humbled Sinner. Such an one is through the *Law* (by Means of a right Understanding of the Spirituality of it’s Commands, the Severity of it’s Threatnings, and the Design of infinite Wisdom, in publishing it since the Fall) dead to the *Law*, as a Covenant of Works, not that he may walk after the Flesh, but live unto God, Gal. ii. 19. With which compare ch. v. 18, 24. Luke i. 74, 75. Rom. v. 21. and ch. vi. 1, 2, 14.—From which, with some other Texts, it would be easy to evince, that the *Law* is a standing invariable Rule of Righteousness; that to be released from the Obligations of a Covenant of Works, or the Law of God as such, is the special Privilege of sincere Believers in Christ; and that such, while they seek to be justified by Christ, are nevertheless inclinable, (effectually taught by the good Spirit,) to live unto God.—But to proceed,

(3.) The

(3.) The *Protestant Reformation* was not a little promoted by the Help of the Doctrines now contended for ; and indeed confuted very much in a Revival of them, when considerably eclipsed in the *Roman Church*, and almost quite lost. This is undeniable. Every one, who is no Stranger to the History of the *Reformation*, and the Times next consequent thereupon, must acknowledge thus much. Were not all our *Reformers*, *Martyrs*, and the first *Protestants*, particularly those of the *English Church* for many Years after the *Reformation*, unanimous upon these Heads? Yes. By whom were they opposed at the Beginning of the *Reformation*, and for many Years after? By none but *Papists*, or by them first, and afterwards by the *Socinians*, whom all sincere, found *Protestants* did, then, with one Voice, condemn as no Christians, and as no less Corrupters of the Christian Faith, than Popish Self-Justitiaries, Blasphemers, and Idolaters. Of what Doctrines were the *Papists* most afraid? Of these we are now pleading for. To give one Instance. When that bloody Persecutor *Bishop Gardiner* was struck, by the Hand of God, with great Horror of Conscience, and being in the Agonies of Despair, was encouraged to hope for Mercy from the Example of *Peter*; his Reply to that was, “ I have denied Christ with ‘Peter, but have not repented with Peter.’” And when a Popish Doctor, not knowing how otherwise to speak a Word in Season, began to preach to him, “ Free Pardon and Justification by Faith in the Blood of Christ,” he answered with some Warmth, to this Purpose. If you harp on that String, or preach to the People that Doctrine, *You are all undone*; i. e. Popery is in the utmost Danger from such Doctrine as this. “ This Witness was true.” And so was that of Dr *Du Moulin* long after. “ Now that what they call *Calvinism* is cried down, ‘Actum est de Religione Christi apud Anglos.’” Christianity itself is in Danger of being quite lost, while these Doctrines are so much denied, and scorned, as they now are. This was spoken about seventy or eighty Years ago, since which *Arminianism*, *Pelagianism*, some Branches of *Socinianism*, and therewith *Deism*, practical *Atheism*, have considerably gain’d upon us in this Land; not now to speak of foreign Parts, where a visible Decay of practical Religion among *Protestants*, and the Revival of *Pelagian* or *Semi-Pelagian*, Tenets by the *Remonstrants*, took Place about the same Time.—Some indeed will have it that the Father of the *Calvinists* was *Augustin*. “ The Calvinist Scheme, says Mr *Whiston*, began with *Augustin* in the fifth, and was received by *Calvin*, in the sixteenth Century : ” But this Gentleman is as widely mistaken, as the whole learned World knows him to be in some other Cases, if he imagines either that the Fathers before *Augustin*, were utter Strangers

Strangers to what he calls the *Calvinist-Scheme*, or that upon *Augustin's* Death this Scheme was lost in the World, 'till revived and re-established by our Reformers ; it being certain (as *Zanchy*, Bishop *Downam*, *G. J. Vossius*, Dr *John Edwards*, &c. have observed and prov'd) that after *Augustin*, the Substance of them was maintained by *Fulgentius*, *Prosper*, *Leo Magnus*, divers Prelates of the *Roman Church* not yet become Anti-Chris-tian, *Venerable Bede*, and his Followers ; *Gotheschole of Rheims*, and others of the eighth and ninth Centuries ; by *Smaragdus Abbas*, and others ; by *Anselm*, *Petrus Blejensis*, *Bernard* ; *Grosfhead of Lincoln* ; the *Waldenses* and *Albigenses* ; by *Wick-liff*, and the *Lollards* ; by *J. Hus*, and *Hierom of Prague*, with the *Bohemian Brethren* ; by *Archbishop Bradwardin*, *John Wyclif*, *Tritheimius Abbas*, &c. But,

(4.) What we chiefly stay ourselves upon is this : How much soever these Doctrines are decried, by the proud Reason of *Socinians*, *Papists*, and others ; and how much soever they are claimour'd against, chiefly by them who don't rightly understand them, as absurd, as what the Laws of Men are Strangers to, and as hurtful in the Tendency of them ; they are most clearly taught in the *Scriptures of Truth*, as I hope has been sufficiently evinced.——*Infinite Justice* and *infinite Satisfaction*, some say, are *infinite Nonsense* ; which, be they ever so conceited of themselves, is a flagrant Instance of their superlative Folly. “ To me nothing appears more unjust and absurd, said *Socinus* “ than for the Sins of others to be imputed to any one.” But to what Purpose is this Rant ? It can have no Weight with any who impartially weigh the Scripture-Account, already stated and explained. I acknowledge with Mr *T.* (*Supplement*, p. 15, 16.) that “ *Innocence* is unalienable, except by the Person to “ whom it belongs ;” that “ Neither Man nor God can make “ Innocence to be no Innocence, or justly account an innocent “ Person, continuing such, not innocent,” i. e. in himself ; that “ no just Constitution can punish the Innocent,” (except in the Case of an Innocent Person’s being entire Master of himself, and consenting to be charged with the Guilt of others, and to suffer what is due to them in their stead) “ because punishing implies, that the Subject is not innocent,” or in some Sense guilty ; that “ innocent Posterity cannot be legally punished for “ the Faults of their Ancestors,” and that the Facts alledged by some, in regard to the Posterity of *Ham*, *Gebazi*, &c. with the Children of *Traytors*, suffering thro’ their Treason, are improper Illustrations of Original Sin imputed. But consistently with these Concessions, we insist upon it, as from the Scriptures of Truth already prov’d, That Christ, tho’ most innocent, and indeed more than innocent, absolutely impeccable in himself, consented

consented to stand in the Place of Sinners ; was, with his own Consent, charg'd with the Guilt of many others, who in Consequence and Consideration of his being made *Sin* and a *Curse* for them, are accepted and rewarded as righteous. —— What tho' the *Suretiship* of Christ is very different from that of *Sureties* among Men ; and of a singular super-eminent Nature. The Titles given to Christ, says *Polhill*, are to be taken *υπεροχην* ; or in a transcendent Sense. He is indeed a Non-such Person ; as being a Priest, Sacrifice, Altar, Mediator, Redeemer, Ransom, Surety, all in one : A *Priest*, and *our great High-Priest*, (*Hek.* iv. 14, 15.) in that he offered a true, proper, Sin-expiating Sacrifice, while here on Earth, and is now pleading the Merit of it before God in Heaven, *ch.* ix. 24. A *Sacrifice*, in that what he offered was his own human Nature, his Body for our Body, and his Soul for our Souls, *Heb.* i. 3. *ch.* vii. 27. An *Altar*, in that the Sacrifice offered by him was sanctified, or made effectual, infinitely meritorious, by his own Deity, *Heb.* xiii. 10. compared with *Matt.* xxii. 19. A *Mediator*, *1 Tim.* ii. 5. *Heb.* viii. 6. in that he interposes between the sovereign, injur'd, incens'd Lawgiver, and guilty Offenders, to make up the Breach, and abolish the Enmity between them, *Rom.* v. 10. *1 John* ii. 2. *ch.* iv. 10. A *Redeemer* in that he purchased for Sinners Deliverance from Sin, and the Law's Curse, *Matt.* i. 21. *Acts* xiii. 38, 39. *Tit.* ii. 14. A *Ransom*, in that the Price paid to procure that Deliverance, was *his own Blood*, (*1 Pet.* i. 19, 20.) *his own Life*, (*Matt.* xx. 28.) *himself*. (*Tim.* ii. 6.) A *Surety*, or *Substitute*, in that he not only engaged for God to us, to insure the Performance of all his Precious Promises, (of which solely some would understand *that* of the Apostle, *Heb.* vii. 22. “*Jesus was made a Surety of a better Testament*”) but he undertook *for us towards God*; to make amends for the Dishonour done to God by our Sins, and to make such a plenary Satisfaction for them, as that God may be, in every Sense, “*Just*, and yet the *Justifier* of him who believeth on Jesus.” *Rom.* iii. 26. *1 John* i. 8, 9.

I now infer (from the Scripture-Account of “Guilt imputed to Christ,” and “his Righteousness imputed to Believers,”) the true Scripture-Doctrine of *Original Sin*. If our Recovery is owing to CHRIST, our *Ruin* was originally owing to ADAM. (*Rom.* v. 18, 19. *1 Cor.* xv. 22.) If Adam's first Sin is not imputed to all his natural Descendants, neither were the Sins of any imputed to Christ, or is his Righteousness to Believers. All grant that *these three Imputations* are equally true or false. And any one of them being once prov'd, the other two follow of course. As every Proof of the “Imputation of Guilt to Christ,” carries with it a Confirmation of “his Righteousness being imputed

puted to Believers ;” so every Argument that establishes *these*, is of Use to confirm our Belief of what we call *Original Sin imputed*. Either therefore we must adhere to *this Doctrine* (whatever Difficulties attend it) or renounce *Justification by Christ*, and *Salvation thro’ the Merit of his Blood*. Accordingly the *Socinians* do *this*; and some of them, in as plain broad Terms as can be well us’d. Whether Mr T. is justly chargeable with *this*, every one who pleases to consult and read what he writes, particularly at p. 72, 73. of his “ *Scripture-Doctrine*, ” &c. is at Liberty to judge for himself. “ *The WORTHINESS of Christ is his Consummate VIRTUE*. It is *VIRTUE*, Obedience to the Truth or to the divine Will, and Benevolence to his Creatures, that wins every Prize, that carrieth every Cause in Heaven. *VIRTUE* is the only Price which Purchaseth every thing with God.—*True VIRTUE*, or the right Exercise of Reason, is true *Worth*, and the only valuable Consideration, the only *Power* which prevails with God.” These Passages are indeed connected with several others, that carry with them a Shew of very grand, honourable, Ascriptions to *CHRIST* and *GRACE*. But the Fallacy lies open to every careful, intelligent, unprejudiced Reader. He ascribes to *CHRIST* a singular *Worthiness*; but ‘tis nothing more than a superior Degree of the same kind of *Worthiness* that belongs to every virtuous, good Man. He talks of *Christ’s consummate VIRTUE*, or his Obedience to God, and Good-will to Men, as manifesting itself in his voluntary Submission to Sufferings and Death; and unto this *VIRTUE* of his, so manifesting itself, as imitated by us, he would teach us to ascribe our *Acceptance with God*; which is indeed to ascribe it to ourselves, or to our own *Virtue*, “ *Works of Righteousness done by us*;” in direct Contradiction to the *Scripture Account* already stated, and the whole Tenour of the *Gospel*. To what dangerous Lengths are Men carried, by an *Ignorance of God*, as infinitely holy and just; by a *proud Conceit* of their own moral and spiritual Abilities; and by a resolved *Opposition* to the *Doctrine of Original Sin*. Rather than embrace *this*, they renounce *Christ*, as “ *the meritorious Procurer of Salvation for Sinners*. ” They may indeed seem to acknowlege him *as such*; while they pray to be forgiven, &c. for his Sake; and speak of “ *Eternal Life as given by God in his Son Jesus Christ*, ” &c. But all this is meer Shew: Such ways of speaking do but impose on the Ignorant, and unwary: They dare not profess in plain Terms, that *Christ has merited Pardon and Salvation for any*; neither can they consistently allow *this*, while they deny *Original Sin*; which having been plainly and fully prov’d in a foregoing Treatise; *this* is now subjoined to *that other*, for further confirming the Faith of Christians

tians in some principal Articles of the Gospel, (*Original Sin; Christ's Satisfaction, Justification by him*) and warning all, who would not be regardless of their spiritual, everlasting Interests, not to entertain, or tamper with *Doctrines*, which, how plausibly soever recommended, are contrary to many express Texts of Scripture, and can't be embraced consistently, without disclaiming an humble Dependence on *Christ*, and rejecting the Gospel-Method of Salvation, besides which there can be no other; as the Apostle argues, *2 Cor.* xi. 5. and *Gal.* i. 5, 7. Whatever it was that the false Apostle, with his Accomplices, taught at *Corinth*; the *Galatian Error*, or the false Doctrine so sharply inveigh'd against in the Epistle to the *Galatians*, was twofold. (1.) The Necessity of conforming to Circumcision, with the Mosaic Rites. This the Apostle particularly strikes at, *ch. ii. 2.—14. ch. iv. ch. v. 2, 3. &c.* (2.) Justification by some kind of Law Works; not *Evil Works*, which no Person of Common Sense did ever ascribe Justification to; not *Works strictly meritorious*, which surely none among the *Galatian Christians* could suppose practicable by any mere Creatures; not *perfect, sinless Works*, which were they performable by any, such, might be justified thereby, according to *Rom. ii. 13.* but by what some call *Evangelical Works*, or sincere Obedience to the Gospel. Unto this, the Apostle opposes "Justification by the "Faith of Jesus Christ," or Justification by Christ himself," whom he considers as the proper genuine Object of justifying Faith, as such, (*ch. ii. 16, 17, 20.*) as "Loving his People, "and giving himself for them," *i. e.* to procure for them Acceptance with God, notwithstanding their Inability to perform the Righteousness of the Law, (*ch. ii. 20, 21.*) As "redeeming Sinners from the Curse of the Law, by being made a Curse in their stead; that the Blessing of *Abraham* (*Justification,*) might come on the Gentiles, as well as Jews, through him," *ch. iii. 16, 17. —* Now, whoever are loth to reject this Apostolical Doctrine of Justification, they must resolve upon no Consideration to part with the old tried, approved, scriptural Doctrine of *Original Sin*. If any are not persuaded of the inseparable Connexion between these two, let them but attend to those Texts, *1 Cor. xv. 22. Rom. v. 12, — 19*, with what has been lately offered in Vindication of them, as commonly appealed to by our Orthodox Protestant Divines, against *Papists, Socinians*, and others, for confirming our Fall in *Adam*, and our Recovery by *Christ*; our deriving Guilt, together with a corrupt Nature, from the former, and all true Believers deriving Righteousness, (or Pardon, and Acceptance with the holy God) together with a new Nature, a

Principle of Obedience from the latter. God grant every Reader of this plain Treatise, may not only be convinced of the Truth and Importance of these self-humbling, Grace-magnifying and Christ-exalting Doctrines, but invincibly confirmed in an Attachment to them (how much soever opposed by the ignorant, conceited, self-admiring *Pharisees* of the Age) by an experimental Knowledge of their happy Influence on *Faith, Holiness, and Comfort.* Then shall we, with growing Humility and Thankfulness say; We, who are made Sinners by the Disobedience of our first Father, are made righteous by the Obedience of Christ: His Righteousness entitles us to a much better Inheritance than what we lost in *Adam*; and, in Consequence of being accepted in him, or justified by him, we shall reign in Life, with him; unto whom, with God the Father, and the sanctifying, comforting Spirit, be ascribed endless Praise. Amen.

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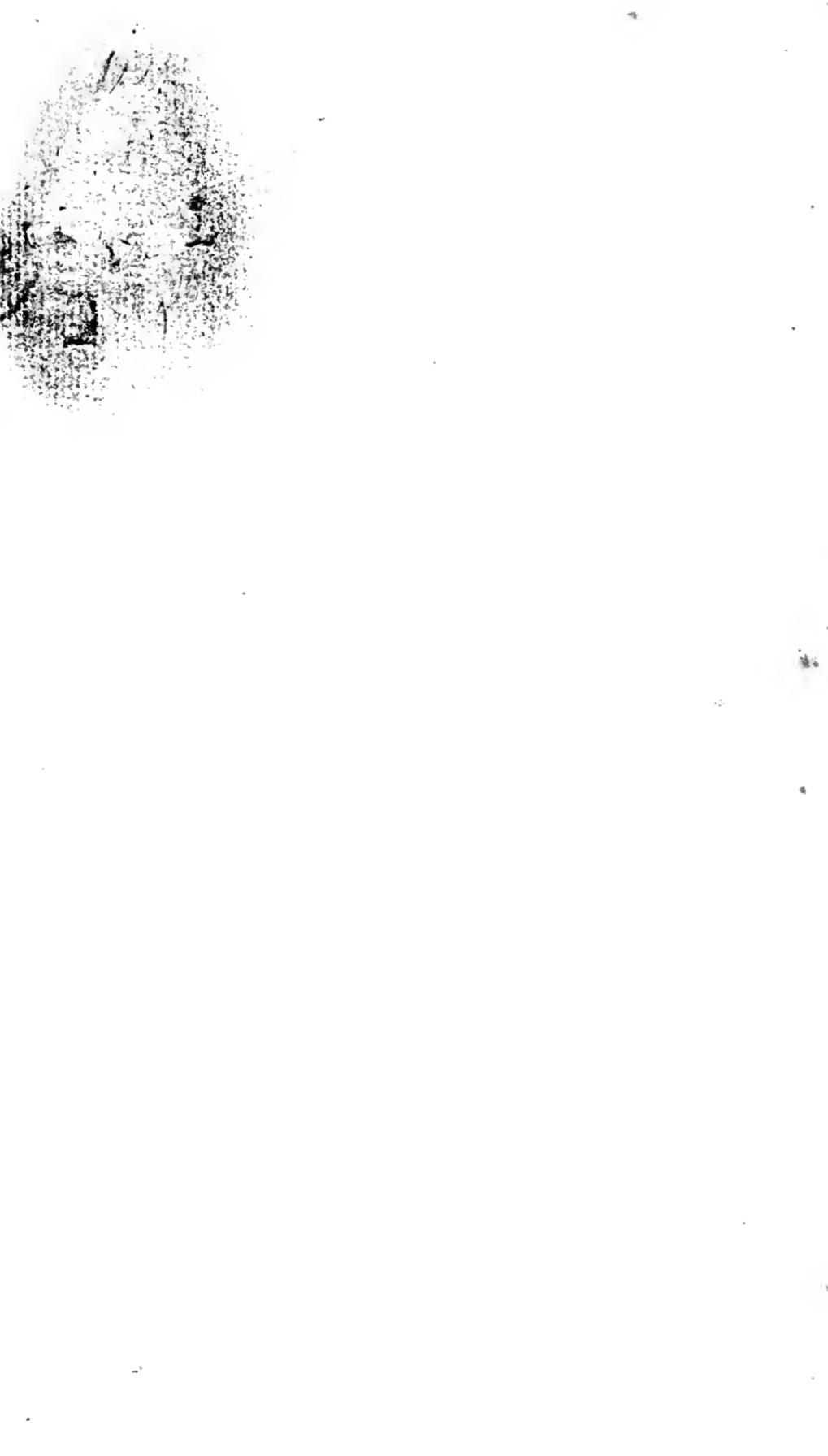
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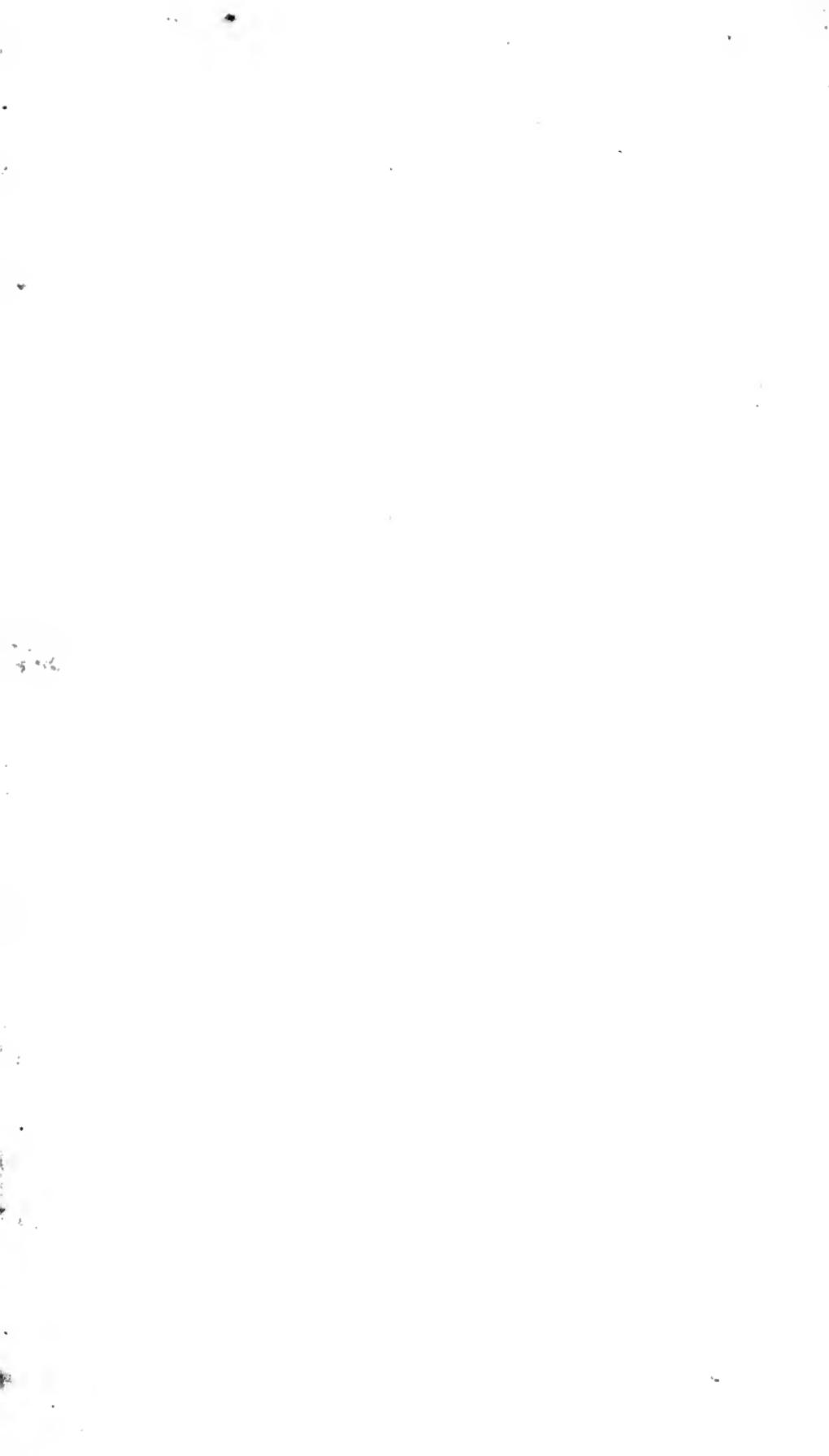
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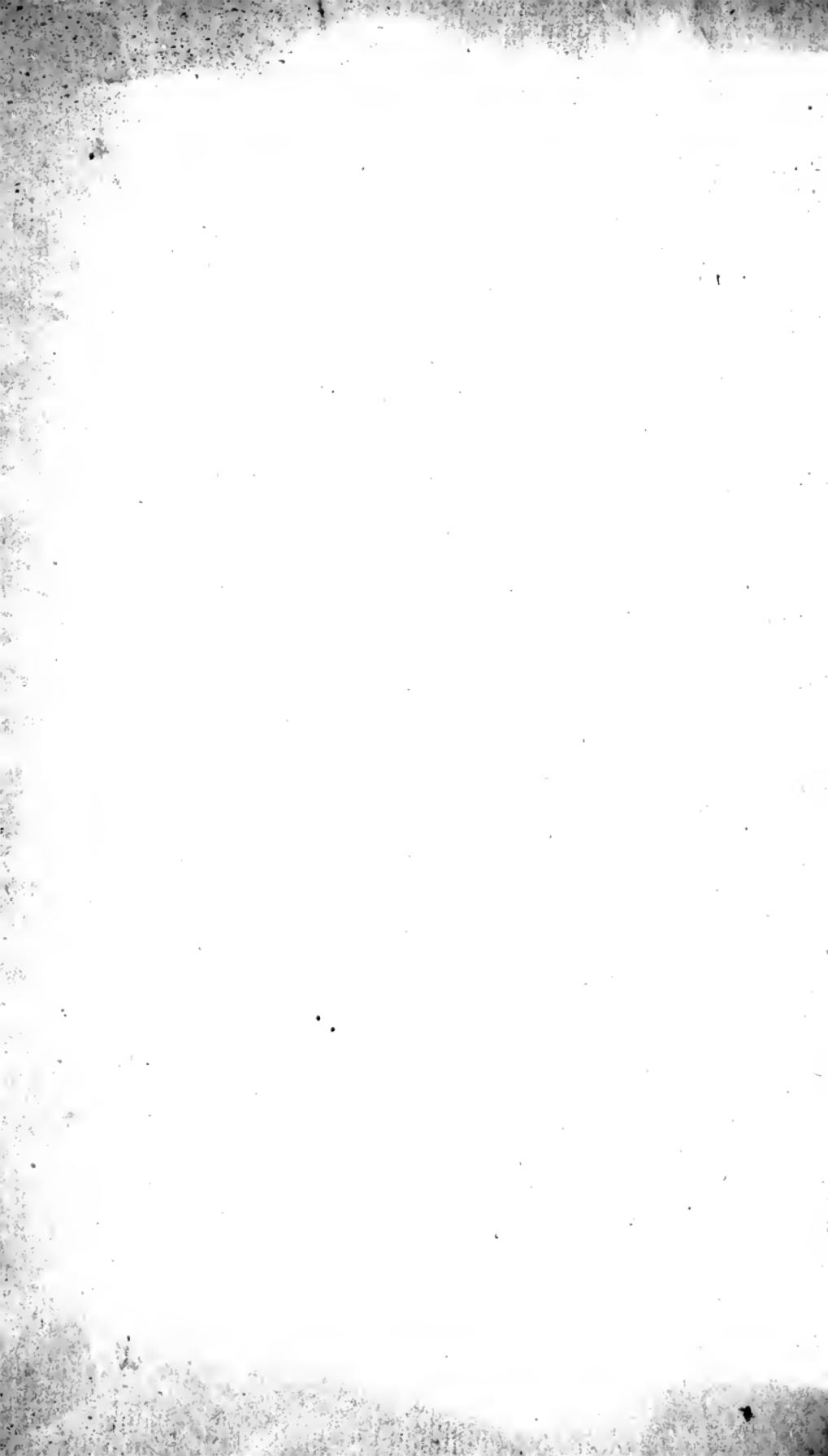
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